

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1914-1915



MADRAS:
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

No: 218

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PART II.

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PART I.—ADMINISTRATIVE.



No. 218.

ANNUAL PROGRESS REPORT
OF THE
ARCHÆOLOGICAL SURVEY DEPARTMENT
SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1914-1915

PART I.

Work at Head-quarters.

From the 28th October to the 27th November 1914, I was absent on military service with the Nilgiri Volunteer Rifles at Wellington and Kateri and the Head Clerk was temporarily in charge of the routine work of the office during my absence.

2. Owing to the death of his father, C. S. Sundaram Ayyar, the Head Clerk, was granted six months' leave on private affairs from the 23rd November 1914. On account of ill-health the second photographer, C. V. Perumal Raju, was granted medical leave from the 18th June to the 17th October 1914.

3. The large stock of drawings in this office has been re-arranged and classified and a printed list of them has been prepared and published. Plans and sections of the interesting old Siva temple at Gudimallam in the Chittoor district were prepared at the suggestion of the Director-General of Archæology who has instructed me to write an illustrated article on the subject as soon as time permits. The drawings illustrating my account of the excavation work undertaken at Gajjalakonda in the Kurnool district this year appearing in Part II of this report were also prepared during the year under report.

4. During the year, we received 18 applications from the public and we supplied 566 photographs at a total cost of Rs. 219-10-0 which has since been received and paid into the Bank of Madras to the credit of Government. A list of the photographs taken during the year under report is given in Appendix A.

5. In Part II of this report, I have included an illustrated article on "Tree and Serpent Worship in Southern India," as I venture to think the subject is not without interest. We all know that this form of popular belief existed in India in early times, but it may not be generally known to what extent this type of worship prevails at the present day. The article has been compiled from extracts from the District Gazetteers, personal observations and notes which I have made from time to time when on tour concerning this interesting subject. An illustrated account of a discovery which I made at Démaketiapalle in the Anantapur district, of what appears to have been a veritable prehistoric Birmingham, is recorded in Part II under the title

of "The Manufacture of Stone Implements in Prehistoric Times." A detailed

description of Bhima's Ratha at Mahabalipuram and the old apsidal-ended Siva temple at Oragadam, both in the Chingleput district, will also be found in Part II, as these two buildings are of special interest to the student of Indian architecture. A fully illustrated account of the excavation work undertaken at Gajjalakonda this year has been included in Part II of this report. The new "List of Ancient Monuments" and an illustrated monograph on the "Ruins of Vijayanagar," popularly known as "Hampi Ruins," are still under preparation and occupy all my spare time during the hill recess. I trust that both these publications will be ready for the Press before the issue of the next Annual Report.

List of
Ancient
monuments.

Office
library.

Excavation.

Treasure
Trove.

6. A list of new books and publications acquired during the year under report is given in Appendix B.

7. The only excavation work undertaken this year was the examination of a group of ancient tombs at Gajjalakonda in the Kurnool district, an illustrated account of which will be found in Part II of this report.

8. The following is a list of treasure-trove cases brought to the notice of this department for an opinion as to whether any portion of the treasure should be acquired on behalf of Government for Museum purposes:—

Serial number	District.	Taluk.	Village.	Description of finds.	Whether worth acquiring for Government.
1	Trichinopoly ..	Karur ..	Karur ..	A stone image of Rānganāda.	On account of its weight and large size, it was suggested that the image be preserved on the spot.
2	Tanjore ..	Punganore ..	Punganore ..	Seven images ..	Recommended that the seven images in question be acquired for Museum.
3	Trichinopoly ..	Trichinopoly ..	Sirugamani ..	Copper image with pitam.	Not worth acquiring.
4	Do. ..	Do. ..	Jambukēsvaram ..	Two copper images of Natarāja and Amman.	The female image alone was recommended for acquisition.
5	Tanjore ..	Negapatam ..	Vadakku Panayur.	Idols of Rāma, Lakshmana, Sita, Anjanāyar, Varadarāja perumāl, Srithevi, Buthevi and Narāyanaperumal.	All the images except the small image of Vishnu were recommended for acquisition for Museum.
6	Do. ..	Do. ..	Ēsanur ..	Siva, Parvati and Subramanya on one pedestal.	Worth acquiring at a low cost.
7	Gōdāvari ..	Pitapuram ..	Pitapuram ..	Brass and copper images of (1) Vishnu with Sanku, (2) Lakshmi with gadha in one hand and female goddess.	Not worth acquiring.
8	Bellary ..	Ālur ..	Molagavalli ..	A stone Jain image, one slab and four stone pillars.	Do.
9	South Canara ..	Uppinangadi ..	Kadaba ..	Eighty-four copper and brass vessels.	None worth acquiring.
10	Tanjore ..	Tirutturaippūndi.	Kallikudy ..	Images of Rāma, Sita, Lakshmi, Srinivāsa perumāl, Varadarāja perumāl, Kamala Nachiar, Narthana Gōpalar, Venugōpalar, Rukmani and Sathia-bhāmāi.	Owing to their too decayed condition, not recommended for acquisition.

Tours.

9. As per the orders contained in G.O. No. 1452, Public, dated the 28th November 1912, a monthly statement giving the dates and other particulars of the tours undertaken each month has already been submitted to Government. Altogether 130 days have been spent on tour and the following districts have been visited:— Bellary, Rāmnād, Chingleput, Tanjore, Coimbatore, Anjengo, South Arcot, Kurnool, Guntūr, Madura and Trichinopoly.

Our
programme
for 1915-16

10. A list of the archæological works proposed to be undertaken during 1915-16 is given in Appendix C. Besides these, there are still a number of monuments awaiting inspection before any repairs can be carried out at Government expense, as it is

not yet known whether they are of sufficient architectural or historical value to justify any subvention by Government. If time permits, I hope to take up some of the small excavation works already sanctioned by Government and mentioned in paragraph 17 of my annual report for 1913-14.

11. A statement showing the expenditure incurred on conservation works during the year under report is given in Appendix D. The sum of Rs. 40,000 was provided in the budget out of which a total sum of Rs. 32,862-14-3 was spent up to the 31st March 1915. Out of the sum of Rs. 1,000 allotted in the budget grant for excavation work, I was able to spend only the small sum of Rs 134-5-6 in excavating certain ancient tombs at Gajjalakonda described in Part II of this report, as no time was found available for further work in this direction. My being called out for Military service during the whole of the month of November necessarily curtailed the excavation work this last touring season. A sum of Rs. 1,500 was specially provided for urgent repairs to the Royal Mosque at Rajahmundry, but the work could not be carried out pending the execution of an agreement between the trustees of the Mosque and the Government, so this sum had to be surrendered. Every effort has been made to execute in full the conservation work budgeted for, but certain unforeseen circumstances have prevented this from being done.

12. I mentioned in my last report that repairs were in progress to that famous group of monuments at Mahabalipuram generally known as the Seven Pagodas, and it is pleasant to be able to relate here that satisfactory progress has been made with the work in question. The famous and interesting monument known as Bhima's Ratha is now in good order. Repairs to this monument have been in progress for some years, but they have only just been completed. Plate I (a) shows the condition of the monument before repairs. It will be noticed that one huge block had fallen out of the facade of the building above the two central pillars, thus ruining the appearance of the cornice at this point, and that large portions of the two ends or angles of the building on this side were missing. These have all been skilfully refixed by the Public Works Department some time ago, and this year we have introduced new cut stone pillars and beams immediately behind the two central pillars to give additional support to the roof of the verandah at this point where it is very seriously cracked. The open cracks in the outer surface of the building have been closed with cement. Plate I (b) shows the building after repairs. A detailed description of this monument will be found in Part II of this report.

13. Plate II (a) shows the condition of the outside of the interesting little apsidal-ended Siva temple at Oragadam in the Chingleput district before the repairs undertaken last year were put in hand. The old plaster work had decayed and fallen, leaving the brickwork below exposed, this was fast crumbling away and the roof was in a very leaky condition in consequence. The holes in the brickwork were repaired, and the whole roof neatly replastered, care being taken to faithfully reproduce all stucco figures and ornaments in their original forms. Cracks and open joints in the stone work were pointed in order to keep out water and to prevent the growth of vegetation between the joints of the masonry. The flat roof over the hall and porch in front of the building has been repaired and made watertight, and the inner roof over the shrine chamber (See Plate III) has been renewed with teakwood joists, concrete and plaster. The broken and missing finials crowning the roof have been replaced by new ones. Plate II (b) shows the building as it now appears after the completion of the repairs. A description of this building will be found in Part II of this report.

14. Good progress has been made with the numerous repairs to the vast group of monuments representing the ruins of the ancient royal city of the Vijayanagar Kings at Hampi in the Bellary district. The officers of the Public Works Department are to be congratulated on the excellent improvements carried out to the famous and beautiful Rāmachandra temple. Years ago, the front entrance to this building had been repaired by a great clumsy pillar erected in the middle of the doorway to support the cracked stone lintel above, and the beautifully carved surface of the outer enclosure wall on the east side, or front of the building, had been disfigured by the addition of an enormous stone buttress with glaring white pointing in order to keep this portion of the wall from falling as it was much out of plumb. In consultation with Mr. Formby of the Public Works Department, I have had these two eyesores

Expenditure
on conser-
vation
works.

removed and the repairs artistically and scientifically carried out. The great buttresses on the north side of the enclosure wall have been left, as most of them are really necessary to support the wall at this point, and being at the side of the building they are not so obtrusive as the one we have recently removed from the front of the temple. Besides removing the great pillar from the main entrance gateway we have removed the pillars blocking up the doorways into the temple itself, and the side porches which were in danger of falling have been very skilfully repaired and are now in good order. Both of the lofty watch-towers in the Zenana enclosure have been repaired and saved from further decay, and repairs are in progress to the ruined tower over the main entrance gateway of the Pattabi Rāma temple which is in a very dangerous condition and will certainly collapse in the near future if the repairs now proposed are not promptly carried out. The new road to the famous Vittala temple which is situated close to the Tungabhadra river is under construction. Formerly, a number of visitors to Hampi Ruins missed seeing this particularly beautiful and wonderful building owing to the lack of any kind of road to the site. It will now be an easy matter for any one to drive to the Vittala temple and all the other numerous remains near it, straight from the Travellers' Rest-house at Kamalapur, a distance of about two miles. If one may judge from the visitors' book maintained in the Travellers' Rest-house at Kamalapur, more visitors appear to have visited Hampi Ruins this season than in any other year. It is to be hoped that this indicates that the educated public is beginning to take an intelligent interest in these wonderful buildings and is able to appreciate the care and expense bestowed upon them by Government. On the 10th and 11th July, I had the honour of conducting His Excellency the Governor of Madras over these interesting buildings, and no doubt His Excellency's visit has been the means of inducing many others to follow suit.

15. In G.O. No. 1020, Public, dated the 19th August 1914, at my suggestion, the Government were pleased to sanction the inclusion of the old Narasimha temple at Vinukonda in the Guntūr district, in the Standard List of Ancient Monuments. Architecturally, this temple is of no particular value but it contains inscriptions of historical interest. It is situated in the town of Vinukonda at the foot of the big hill from which the town takes its name. It is built in the usual Vijayanagar style and was never completed. On each side of the entrance into the passage connecting the sanctum with the pillared hall in front, there are two inscribed pillars. Mr. Krishna Sastri, the Assistant Superintendent for Epigraphy informs me that these two inscriptions are dated in A.D. 1477 and record, one in Sanskrit and the other in Telugu, that on this date a certain Gannama Nāyaka of the Sāgi family founded the (now ruined) temple of Lakshmi Nrisimha at Vinukonda. The Chief is not known from other records, but the inscriptions may, however, become important in the course of epigraphical research. Mr. Krishna Sastri has registered these two inscriptions as Nos. 527 and 528 in his Annual Report on Epigraphy for 1913-14.

16. At Ipūru, a village 13 miles to the north of Vinukonda, I was fortunate in discovering some other inscriptions which do not appear to have been noticed before. Lying on the ground, on the east side of the ruined and deserted temple of Gopāla, I found an inscribed white marble pillar, 10' 1" in length, 1' 2" in width, and 10" in thickness. Carved on the upper portion of the pillar above the inscriptions, are representations of the Sun and Moon, and a large single-headed Nāga figure with its body coiled into four symmetrical spirals. I reported the matter to Mr. Krishna Sastri requesting him to have the inscriptions copied and deciphered and to let me know the result of his examination. He informs me that the records engraved on the pillar are of great historical importance. One confirms the inference drawn by Professor Hultzsch some years ago in the *Epigraphia Indica* (Volume III, page 94) that a Kākātiya princess married to a chief of the Kōta family, assumed the reins of Government immediately after the death of her husband. Four other inscriptions on the same pillar are dated in the reign of the famous Kākātiya queen Rudrāmbā who ruled the country under the masculine name of Rudradēva-Mahārāja. These inscriptions are now registered as Nos. 532 to 539 in Appendix B of the Annual Report on Epigraphy for 1913-14. In G.O. No. 107, Public, dated the 23rd January 1915, the Government sanctioned the inclusion of this inscribed pillar at Ipūru, in the Standard List of Ancient Monuments and henceforth, it will be carefully preserved as an object of historical interest.

17. In G.O. No. 306, Public, dated the 11th March 1914, the handsome old well at Tāmbrahalli in the Bellary district was declared a protected monument under the Ancient Monuments Preservation Act, and it is now being repaired at Government expense. I have given a description of this interesting old monument in my notes relating to the Bellary district appearing in the Annual Report of this circle for 1912-13.

18. The three ancient temples situated on the Mahēndragiri hill in the Ganjam district were sanctioned for inclusion in the Standard List of Ancient Monuments in G.O. No. 321, Public, dated the 14th March 1914. I have not yet had an opportunity of visiting these interesting temples, but from a photograph which I have seen, they are built of stone in the Northern India style of architecture and appear to belong to about the 10th century A.D. They also contain inscriptions, and on a reference being made to Mr. Krishna Sastri, as to whether these records contain anything of historical interest, he replied as follows :— “With reference to your letter No. 82, dated the 12th February 1914, I have the honour to inform you that the inscriptions on the Mahēndragiri hill were copied in the year 1896 and have been registered as Nos. 394 to 397 of the stone inscriptions collected in that year (*vide* Epigraphical Report for 1896, page 25). There is no doubt that the shrines are of the greatest historical importance both archæologically (Sewell’s Lists of Antiquities, Volume I, page 5) and epigraphically inasmuch as the most prominent of them—the Gōkarnēsvara temple—was considered from the earliest times to have been the tutelary deity of Kalinga kings (see *Epigraphia Indica*, Volume III, page 20, and note 5 and *Epigraphical Report* for 1896, page 8, paragraph 22). The Sanskrit and Tamil inscriptions on the hill (Nos. 396 and 397) now being published by Professor Hultzsch in the *Epigraphia Indica* are of immense interest; for they prove clearly the conquest of the Kalinga by the Tanjore King Rajēndra Chola I. The pillar which bears the Sanskrit inscription has also got engraved on it a tiger sitting on its hind legs with two fish before it—the Royal Emblems of Chola Sovereignty. When I examined the Mahēndragiri temples in 1896, I remember having seen there more Tamil inscriptions—cut in very faint characters inside the high *gopura* of one of the upper shrines. These could not then be copied for want of light and also on account of the inconvenience caused by the narrow space available within the *gopura*. Some day I wish to send one of my assistants again to Mahēndragiri for a detailed examination of its records. It is one of the few historically interesting places of the Presidency and must be conserved at any expense to Government.” I hope to carry out a careful survey of these temples during the coming touring season and to submit to Government an illustrated report on the same.

19. In G.O. No. 359, Public, dated the 21st March 1914, the Government were pleased to include in the Standard List of Ancient Monuments, the remains of the old fort at Tangasseri in the Anjengo district. The interesting history of this old fort is recorded on page 506 of the Malabar and Anjengo District Gazetteer, dated 1908. An embankment now used as a road which once formed a portion of the ramparts and a hopelessly ruined watch-tower covered in picturesque vegetation, alone survive to mark this historical site. These will be preserved from obliteration.

20. On account of the historical value attaching to its inscriptions, the old Siva temple at Tiruverumbur in the Trichinopoly taluk of that district was declared protected under the Act, in G.O. No. 1025, Public, dated the 20th August 1914. Mr. Krishna Sastri reports concerning these inscriptions as follows :—“With reference to your letter No. 168, dated the 14th March 1914, I have the honour to inform you that Tiruverumbur was visited in 1892 and two inscriptions were copied from the base of the north and south walls of the first *prākāra* of the Pipilikesvara temple which is the Sanskrit translation of Erumbēsvara. These are registered as Nos. 100 and 101 of 1892 in G.Os. Nos. 544-545, Public, dated the 6th August 1892, page 19. A detailed description of the records is not given in the report under reference. No. 100 is dated in the 36th year (A.D. 943) of the reign of Madiraikonda Parakesari Varman, the earliest Chola king, whose inscriptions are extant and registers a sale of land. In continuation of this, there is an incomplete inscription which contains the historical introduction of Rājarāja I and quotes the 27th year of his reign (A.D.

1012). No. 101 is dated in the 6th year of a certain early Chōla king Rajakésari-varman who has not yet been identified. All the records mention the name of the god to be the Alvār (lord) of Tiruverumbiyūr. It is, consequently, clear that the temple must have existed under that name (identical with the modern Erumbésvārār) in the tenth and eleventh centuries of the Christian era. I consider the records to be important historically."

21. In G.O. No. 1112, Public, dated the 2nd September 1914, the old historical Hill Fort at Sankaridrug in the Salem district was selected for permanent inclusion in the Standard List of Ancient Monuments and will be henceforth, conserved by the Public Works Department.

22. With a view to the better preservation of the interesting little Schwartz Church at Tanjore, the Government were pleased to declare this building a protected monument under the Act, in G.O. No. 1290, Public, dated the 6th October 1914. This church was built by Schwartz in 1779, and is the property of the Society for the Propagation of the Gospel. The site for the church was given by General Hector Munro who was then Commander-in-Chief. General Munro assisted Schwartz to raise money for the building and the General laid the foundation stone on the 10th March 1779. Government sanctioned a supply of bricks and lime for the building of the church. It is situated in the north-east corner of the Tanjore Little Fort, close to the big tank. The building was constructed with a vaulted bomb-proof roof, a sanctuary, and a small turret at the other end. It contains a handsome marble tablet by the sculptor Flaxman, R.A., representing Sarabhoji's visit to Schwartz in November 1797, during his illness a few months before his death. It is a fine work of art that any church might be proud of and the building itself is historically interesting and worthy of preservation.

23. The old Siva temple at Gudimallam in the Chittoor district, known locally as the Parāsurāmēsvāra temple, was included in the Standard List of Ancient Monuments in G.O. No. 1383, Public, dated the 27th October 1914. A description of this temple and its valuable inscriptions is given in the Indian Antiquary, Volume XL, pages 104 to 114, dated April 1911. It is an apsidal-ended building containing a very remarkable stone linga of uncommon type. The Director-General of Archaeology has requested me to prepare an illustrated article on this temple as it is of special architectural interest. This I hope to include in my next annual report.

24. The old Chowter's palace at Mudabidri in the South Canara district, described on page 40 of my annual report for 1913-14, has since been declared a protected monument under the Act in G.O. No. 216, Public, dated the 11th February 1915.

25. At the suggestion of Mr. Vernon, the Collector of Kurnool, I visited Kurnool this year to inspect the handsome old tomb of Abdul Wahab Khan, and I thoroughly agree with Mr. Vernon that this building is well worth maintaining in good repair at Government expense on account of its historical interest and architectural value. The Mahammadans of Kurnool appear to be too poor to keep the building in good order at their own expense, as the repairs and improvements now proposed are estimated to cost about Rs. 3,000. As a specimen of Saracenic architecture, it is the finest example that I have seen in Southern India and it is particularly fortunate in its beautiful situation on the river's bank. So many beautiful and interesting buildings in India are thoroughly ruined in general appearance by their mean and squalid surroundings.

26. The Archaeological Department is indebted to Mr. Loftus-Tottenham, Collector of Rāmnād district, for bringing to their notice a number of interesting Jain antiquities discovered by him in the Rāmnād and Madura districts. From the photographs that he has kindly supplied me with it is obvious that some of the Jain images that he has discovered are fine examples of Jain art and worthy of preservation as ancient monuments. These, I hope to personally inspect and photograph during the next touring season.

27. Annual repairs, provision of notice boards, the removal of vegetation and the pay of the watchmen, constitute the remainder of conservation works undertaken during the year under report. As these do not call for special notice here, they have been entered in the usual list of such works supplied by the Public Works Department and appear in Appendix D.

28. The expenditure of this department, during the year under report has been Annual expenditure as follows :—

		RS.	A.	P.
Salary of the Superintendent	.. .. ..	7,500	0	0
Travelling allowance of the Superintendent	.. ..	2,106	14	0
Pay of establishment inclusive of temporary staff	.. ..	4,058	1	0
Travelling allowance do.	.. ..	604	1	3
Supplies and services	.. .. ..	901	1	9
Contingencies	.. .. ..	2,425	8	9
Personal allowance to establishment in lieu of compensation for dearness of food.	.. ..	89	3	2
Total	..	17,684	13	11

MADRAS,
31st March 1915.

A. H. LONGHURST,
Superintendent, Archaeological Survey.



APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1914-15.

CLASS A.

Primitive Stone Monuments and Antiquities.

Serial number.	Size.	Subject.	Locality.	District.
A. 491	Full	General view of a large cairn	Gajjalakonda ..	Kurnool.
A. 492	Do.	Do. ..	Do. ..	Do.
A. 493	Do.	General view of a small cairn	Do. ..	Do.
A. 494	Do.	South view of large tomb found in a cairn. ..	Do. ..	Do.
A. 495	Do.	Do. with front entrance removed. ..	Do. ..	Do.
A. 496	Do.	Do. carved stone found in same. ..	Do. ..	Do.
A. 497	Do.	Cross section through a tomb found in a cairn. ..	Do. ..	Do.
A. 498	Do.	Sarcophagus found in a tomb	Do. ..	Do.
A. 499	Do.	Do. ..	Do. ..	Do.
A. 500	Do.	Ring stands and pots for supporting sarcophagus. ..	Do. ..	Do.
A. 501	Do.	Details of same	Do. ..	Do.
A. 502	Do.	Side view of a tomb found in a cairn	Do. ..	Do.
A. 503	Do.	Do. with roof and one side removed. ..	Do. ..	Do.
A. 504	Do.	Group of two sarcophagi and pots found in a small cairn. ..	Do. ..	Do.
A. 505	Do.	Details of same	Do. ..	Do.
A. 506	Do.	Details of pottery vessels	Do. ..	Do.
A. 507	Do.	Do. ..	Do. ..	Do.
A. 508	Do.	Do. ..	Do. ..	Do.

CLASS B.

Buddhist Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
B. 181	Full	Carved marble stupa from Amaravati sculptures in the Government Central Museum.	Madras	Madras.

CLASS C.

Jain Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District
C. 97	Full	Stone image of a Jain Saint. (seated figure.)	Hulibidu	Bellary.

CLASS D.

Hindu Art and Architecteur.

Serial number.	Size.	Subject.	Locality.	District.
D. 865	Full	General view of the Achyutarāya temple.	Hampi ..	Bellary.
D. 866	Do.	General view of Mahābalipuram from the Rāya Gopuram.	Mahābalipuram ..	Chingleput.
D. 867	Do.	General view of the Rāya Gopuram from the west.	Do. ..	Do.
D. 868	Do.	Details of carving on the stone door jambs of the Rāya Gopuram.	Do. ..	Do.
D. 869	Do.	Details of gable end of Ganēsa temple ..	Do. ..	Do.
D. 870	Do.	Krishna's butter ball	Do. ..	Do.
D. 871	Do.	Stone sculpture representing a group of elephants, peacock and monkey.	Do. ..	Do.
D. 872	Do.	Two large rocks covered with unfinished sculptures situated on the east side of the Light House.	Do. ..	Do.
D. 873	Do.	Stone lamp-post standing in the sea in front of the Shore temple.	Do. ..	Do.
D. 874	Do.	Bust of Siva in the western shrine chamber of the Shore temple.	Do. ..	Do.
D. 875	Do.	Stone lion outside the shore temple ..	Do. ..	Do.
D. 876	Do.	Sculptured rock on the north side of the Shore temple.	Do. ..	Do.
D. 877	Do.	Sculptured rock on the south side of the Shore temple.	Do. ..	Do.
D. 878	Do.	East view of the sculptured rock on the south side of the Shore temple.	Do. ..	Do.
D. 879	Do.	West view of the sculptured rock on the south side of the Shore temple.	Do. ..	Do.
D. 880	Do.	Rock cut shrine chamber decorated with eleven fabulous tiger heads.	Salavankuppam ..	Do.
D. 881	Do.	Rock cut Siva temple with three lingams.	Do. ..	Do.
D. 882	Do.	Unfinished cave temples	Mahabalipuram ..	Do.
D. 883	Do.	Do.	Do. ..	Do.
D. 884	Do.	Unfinished cave temple with single shrine chamber and small pillared porch.	Do. ..	Do.
D. 885	Do.	Cave temple with five shrine chambers and pillared porch.	Do. ..	Do.
D. 886	Do.	Details of a shrine doorway of the above.	Do. ..	Do.
D. 887	Do.	Unfinished free standing rock cut-temple.	Do. ..	Do.
D. 888	Do.	Two unfinished free standing rock-cut temples.	Do. ..	Do.
D. 889	Do.	Group of stone sculptures locally known as the Seven Pidaris.	Do. ..	Do.
D. 890	Do.	Stone image of Kali	Do. ..	Do.
D. 891	Do.	Exterior view of entrance mandapa to old Siva temple.	Gudimallam ..	Chittoor.
D. 892	Do.	Exterior view of Sanctum from the south-west, old Siva temple.	Do. ..	Do.
D. 893	Do.	North-east view showing details of roof over Sanctum, old Siva temple.	Do. ..	Do.
D. 894	Do.	Details of Linga, old Siva temple ..	Do. ..	Do.
D. 895	Do.	Brass image of Ganēsa, old Siva temple ..	Do. ..	Do.
D. 896	Do.	Brass image of Chandikesvara, old Siva temple.	Do. ..	Do.
D. 897	Do.	General view of Bhava Nārāyana temple.	Bapatla ..	Guntur.
D. 898	Do.	North-east general view of the Virabhadra temple.	Motupalli ..	Do
D. 899	Do.	East view of the Sanctum and mandapa in the Virabhadra temple.	Do. ..	Do.
D. 900	Do.	Front view of Pallava cave temple ..	Ānamalai ..	Madura.
D. 901	Do.	Front view of Nāga stone under the tree near Pallava cave temple.	Do. ..	Do
D. 902	Do.	Back view of Naga stone under the tree near Pallava cave temple.	Do. ..	Do.
D. 903	Do.	Carved Nāga slab from Amarāvati sculptures in the Government Central Museum.	Madras ..	Madras.
D. 904	Do.	East view of the Venkatesa Perumal temple.	Palayavaram ..	Chingleput.
D. 905	Do.	Do. do	Do. ..	Do.
D. 906	Do.	Copper images of Venkatesa Perumal, Sri Dēvi and Bhūdēvi, of Venkatesa Perumal temple.	Do. ..	Do.
D. 907	Do.	Copper image of Varadarajaperumal, of Venkatesa Perumal temple.	Do. ..	Do.
D. 908	Do.	Copper image of Kēsavaperumal, of Venkatesa Perumal temple.	Do. ..	Do.
D. 909	Do.	Copper images of Vishnu, Nummalvar, and Chakrathālvar, of Venkatesa Perumal temple.	Do. ..	Do.
D. 910	Do.	Stone images (1 to 6) representing different names of Vishnu, Venkatesa Perumal temple	Do. ..	Do.
D. 911	Do.	Stone images (7 to 12) representing different names of Vishnu, Venkatesa Perumal temple.	Do. ..	Do.
D. 912	Do.	Stone image of Perumal in the ruined shrine, Venkatesa Perumal temple.	Do. ..	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject	Locality.	District.
D. 913	Full	Hamsa vahanam (Swan) in the Meenakshi Amman temple.	Madura	Madura.
D. 914	Do.	Simha (lion) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 915	Do.	Yali (Unicorn) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 916	Do.	Kili (Parrot) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 917	Do.	Mayil (Peacock) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 918	Do.	Mushika (Mouse) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 919	Do.	Bootha (Giant) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 920	Do.	Vrishabha (Bull) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 921	Do.	Vrishabha (Bull) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 922	Do.	Vrishabha (Bull) vahanam with virenam in the Meenakshi Amman temple.	Do.	Do.
D. 923	Do.	Athikara Nandi vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 924	Do.	Kuthirai (Horse) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 925	Do.	Ravana vahanam (ten headed Ravana shaking Mount Kailas) in the Meenakshi Amman temple.	Do.	Do.
D. 926	Do.	Kamadhenu (Celestial cow) vahanam in the Meenakshi Amman temple.	Do.	Do.
D. 927	Do.	Yamai (Elephant) vahanam, in the Meenakshi Amman temple.	Do.	Do.
D. 928	Do.	Goratham, in the Meenakshi Amman temple.	Do.	Do.
D. 929	Do.	Kalpa Vriksham (Kalpi tree) in the Meenakshi Amman temple.	Do.	Do.
D. 930	Do.	Pallaku (Palanquin) vahanam, in the Meenakshi Amman temple.	Do.	Do.
D. 931	Do.	Jewels of the Meenakshi Amman temple.	Do.	Do.
D. 932	Do.	Jewels of Ramanatha temple	Ramesvaram	Ramnad.
D. 933	Do.	Do. do.	Do.	Do.
D. 934	Do.	Do. do.	Do.	Do.

CLASS E.

Muhammadan Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
E. 41	Full	General view of tomb of Abdul Wahab Khan, from the river.	Kurnool	Kurnool.
E. 42	Do.	South elevation of tomb of Abdul Wahab Khan, from the river.	Do.	Do.
E. 43	Do.	Detail of carved stone window in tomb of Abul Wahab Khan.	Do.	Do.
E. 44	Do.	Nawab's Tutor's tomb in tomb of Abdul Wahab Khan.	Do.	Do.
E. 45	Do.	Small mosque and tomb in tomb of Abdul Wahab Khan.	Do.	Do.

Sam. Madura Madura. E. 40 Do. Tomb of Muhammad Yusuf Khan at mattipuram.

CLASS F.

Indo-Saracenic Art

	Locality.	District.
..	Hampi	Bellary.
..	Do.	Do.
..	Do.	Do.

Serial number.	Size.	Subject.
F. 43	Full	Watch-tower
F. 44	Do.	Water pavilion on the road to Hampi
F. 45	Do.	Octagonal bath

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 121	Full	Fort gate	Trichinopoly ..	Trichinopoly.
G. 122	Do.	View of Preston's Battery	Do ..	Do.
G. 123	Do.	Ruined Fort Remains	Tangesseri ..	Anjengo.

CLASS I

Miscellaneous.

Serial number.	Size.	Subject.	Locality.	District.
I. 29	Full	Wooden car	Bapatla	Guntur.



APPENDIX B.

The following is a list of books added to this office library during the year 1914-15.

1. Indian Antiquary (Current numbers).
2. Epigraphia Indica (do.).
3. The Journal of the Royal Asiatic Society (Quarterly).
4. The Journal of South Indian Association (do.).
5. The Journal of Indian Art and Industry, No. 127.
6. Repertorie D'Art Archæologie (Quarterly).
7. Visvakarma, Part VII.
8. One consolidated list of villages and taluks in the Madras Presidency.
9. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XLIII, from July to December 1913.
10. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XLIV, from January to June 1914.
11. The Quarterly Civil List of officers for Madras Presidency.
12. The Quarterly Civil List of Archæological Survey Department.
13. Vedic Index of names and subjects, Volume I.
14. Vedic Index of names and subjects, Volume II.
15. Descriptive Catalogue of the Sanskrit Manuscripts, Volume XVII, Stotras.
16. Subject Index of Connemara Public Library, Madras, corrected up to 1914.
17. Memoirs of Babur by Annette S. Beveridge, M.R.A.S.
18. Summary Report of the Geological Survey Department of Mines for 1912, Ottawa.
19. List of Coins in McMahon Museum, Quetta.
20. Administration Report for the Madras Presidency for the year 1913-14.
21. Annual Report of Archæology by the Director-General of Archæology for the year 1909-10.
22. Annual Report of Archæology in India by the Director-General of Archæology for 1910-11, Part II.
23. Annual Report of Archæological Survey, Southern Circle, for the year 1913-14.
24. Annual Report of Archæological Survey, Western Circle, for the year 1912-13.
25. Annual Report of Archæological Survey, Western Circle, for the year 1913-14.
26. Annual Report of Archæological Survey, Hindu and Buddhist Monuments, Northern Circle.
27. Annual Report of Archæological Survey, Frontier Circle, for the year 1913-14.
28. Annual Report of Archæological Survey, Burma Circle, for the year ending 31st March 1914.
29. Annual Report of Archæological Survey, Eastern Circle, for the year 1913-14.
30. Annual Report of Watson's Museum of Antiquities at Rajakot for the year ending 31st March 1914.
31. Report of Archaeological Researches in Mysore by R. Narasimhachar.
32. Private Diary of Ananda Ranga Pillai edited by Sir S. Frederic Price, K.C.S.I.
33. The Gods of India by E. O. Martin.
34. Coorg Inscriptions (Revised Edition) by B. Lewis Rice.
35. Archæological Manual for Bihar and Orissa, 1914.
36. Catalogue of the Museum of the Archæology at Sarnath.
37. An interpretation of 34 Buddhist sculptures in the Lahore Museum, by H. Hargreaves.
38. The following taluk maps of the districts—

Gōdāvari .. { Amalāpuram. Nugur. Rāzole. Bandar. Divi. Kistna .. { Gudivada. Kaikalur. Nuzvid.	Guntūr .. { Bāpatla. Repalle. Tenali. Nellore. Gudur. Nellore .. { Kovur. Polur. Venkatagiri.
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South Arcot . .	<table> <tr> <td>Gingee.</td><td rowspan="5">Srivilliputtūr.</td></tr> <tr> <td>Tindivanam.</td></tr> <tr> <td>Villupuram.</td></tr> <tr> <td>Arkōnam.</td></tr> <tr> <td>Cheyur.</td></tr> </table>	Gingee.	Srivilliputtūr.	Tindivanam.	Villupuram.	Arkōnam.	Cheyur.
Gingee.	Srivilliputtūr.						
Tindivanam.							
Villupuram.							
Arkōnam.							
Cheyur.							
North Arcot . .	<table> <tr> <td>Polur.</td><td rowspan="5">Sāttūr.</td></tr> <tr> <td>Tiruppattūr.</td></tr> <tr> <td>Vellore.</td></tr> <tr> <td>Walajapet.</td></tr> <tr> <td>Wandiwash.</td></tr> </table>	Polur.	Sāttūr.	Tiruppattūr.	Vellore.	Walajapet.	Wandiwash.
Polur.	Sāttūr.						
Tiruppattūr.							
Vellore.							
Walajapet.							
Wandiwash.							
Tanjore . .	<table> <tr> <td>Arantangi.</td><td rowspan="3">Rāmnād.</td></tr> <tr> <td>Kumbakōnam.</td></tr> <tr> <td>Pāpanāsam.</td></tr> </table>	Arantangi.	Rāmnād.	Kumbakōnam.	Pāpanāsam.		
Arantangi.	Rāmnād.						
Kumbakōnam.							
Pāpanāsam.							
Trichinopoly.	<table> <tr> <td>Nāmakkal.</td><td rowspan="3">Chirakkal.</td></tr> <tr> <td>Musiri.</td></tr> <tr> <td>Dindigul.</td></tr> </table>	Nāmakkal.	Chirakkal.	Musiri.	Dindigul.		
Nāmakkal.	Chirakkal.						
Musiri.							
Dindigul.							
Madura . .	<table> <tr> <td>Madura.</td><td rowspan="3">Dharmapuri.</td></tr> <tr> <td>Nilakkōtai.</td></tr> <tr> <td>Periyakulām.</td></tr> </table>	Madura.	Dharmapuri.	Nilakkōtai.	Periyakulām.		
Madura.	Dharmapuri.						
Nilakkōtai.							
Periyakulām.							
Ramnad . .	<table> <tr> <td>Sāttūr.</td><td rowspan="3">Hosur.</td></tr> <tr> <td>Rāmnād.</td></tr> <tr> <td>Chirakkal.</td></tr> </table>	Sāttūr.	Hosur.	Rāmnād.	Chirakkal.		
Sāttūr.	Hosur.						
Rāmnād.							
Chirakkal.							
Malabar . .	<table> <tr> <td>Dharmapuri.</td><td rowspan="3">Omalur.</td></tr> <tr> <td>Hosur.</td></tr> <tr> <td>Tiruchengōdu.</td></tr> </table>	Dharmapuri.	Omalur.	Hosur.	Tiruchengōdu.		
Dharmapuri.	Omalur.						
Hosur.							
Tiruchengōdu.							
Salem . .	<table> <tr> <td>Uttangarai.</td><td rowspan="3">Cuddapah.</td></tr> <tr> <td>Cuddapah.</td></tr> <tr> <td>Jammalamadugu.</td></tr> </table>	Uttangarai.	Cuddapah.	Cuddapah.	Jammalamadugu.		
Uttangarai.	Cuddapah.						
Cuddapah.							
Jammalamadugu.							
Cuddapah . .	<table> <tr> <td>Kamalāpuram.</td><td rowspan="3">Kamalāpuram.</td></tr> <tr> <td>Prodatur.</td></tr> <tr> <td>Pulivendla.</td></tr> </table>	Kamalāpuram.	Kamalāpuram.	Prodatur.	Pulivendla.		
Kamalāpuram.	Kamalāpuram.						
Prodatur.							
Pulivendla.							
Kurnool . .	<table> <tr> <td>Dhone.</td><td rowspan="3">Kurnool.</td></tr> <tr> <td>Nandikotkur.</td></tr> <tr> <td>Nandyal.</td></tr> </table>	Dhone.	Kurnool.	Nandikotkur.	Nandyal.		
Dhone.	Kurnool.						
Nandikotkur.							
Nandyal.							
	Pattikonda.						



APPENDIX C.

List of Archaeological works proposed to be undertaken during the year 1915-16.

Item number.	District.	Locality.	Name of monument and nature of work.	Grant for 1915-16.
<i>First Circle.</i>				
1	Vizagapatam ..	Sankaram ..	Repairs to the Buddhist monastery.	100
2	Do. ..	Do. ..	Pay of watchman for Buddhist monastery.	72
3	Do. ..	Ramatirtham ..	Annual repairs to the Buddhist monastery.	100
4	Do. ..	Do.	Pay of watchman for Buddhist monastery.	72
5	Godāvari ..	Rajahmundry ..	Repairs to the Royal Mosque ..	2,150
<i>Second Circle.</i>				
6	Kistna ..	Bezwada ..	Repairs to the cave west of Bezwada hill.	5
7	Do. ..	Mogalrajapuram ..	Repairs to the cave on the hill ..	5
8	Guntur ..	Amaravati ..	Pay of watchman for Buddhist stupa ..	60
<i>Third Circle.</i>				
9	Bellary ..	Bagali ..	Repairs to the Kallēvara temple ..	1,000
10	Do. ..	Thambrahalli ..	Repairs to ancient well ..	600
11	Do. ..	Hampi ..	Chandrasekara temple—Repairs to— ..	100
12	Do. ..	Do. ..	Repairs to Malayavanta Ragunatha temple.	650
13	Do. ..	Do. ..	Repairs to the Pattaphirama temple ..	780
14	Do. ..	Do. ..	Repairs to the Vittala temple ..	600
15	Do. ..	Do. ..	Repairs to Guard room ..	200
16	Do. ..	Do. ..	Repairs to Dibba, south-west of Concert hall.	600
17	Do. ..	Do. ..	Watchmen for the clearance of vegetation in Hampi Ruins.	620
18	Do. ..	Do. ..	Repairs to the Muhammadan mosque ..	200
19	Do. ..	Do. ..	Laying out a new road to Vittala temple.	1,000
20	Anantapur ..	Gorantla ..	Repairs to the Vishnu temple ..	300
21	Do. ..	Madakasira ..	Repairs to northern gateway and bastions.	245
22	Do. ..	Anantapur ..	Repairs to Sir Thomas Munro's House ..	100
23	Do. ..	Gooty ..	Repairs to the hill fort and maintenance of a watchman.	250
24	Do. ..	Tadpatri ..	Repairs to Rama temple ..	100
25	Cuddapah ..	Joti ..	Repairs to Vishnu temple ..	2,000
26	Kurnool ..	Kurnool ..	Repairs to Abdul Wahab Khan's tomb ..	590
<i>Fourth Circle.</i>				
27	Malabar ..	Tellicherry ..	Repairs to the fort ..	100
28	Do. ..	Palghat ..	Annual repairs to the fort ..	500
29	Do. ..	Bekal ..	Repairs to the fort ..	1,000
30	Do. ..	Sultan's Battery ..	Repairs to the Jain temple ..	20
31	South Canara ..	Jamaiabad ..	Clearance of vegetation within the fort ..	200
32	Nilgiris ..	Hullkaldrug ..	Repairs to the fort ..	25
33	Do. ..	Batlada Achemni ..	Repairs to group of sculptured dolmens ..	5
34	Do. ..	Banagudi shola of Jakkani.	Repairs to the group of large dolmens ..	120
35	Do. ..	Melkunda ..	Repairs to the dolmen ..	5
36	Trichinopoly ..	Namakkal ..	Hill fort—Annual repairs to the— ..	100
37	Do. ..	Do. ..	Annual repairs to Narasimha temple ..	200
38	Do. ..	Do. ..	Annual repairs to the Ranganatha temple ..	200
39	Salem ..	Sankaridrug ..	Repairs to the fort ..	500
40	Do. ..	Atur ..	Repairs to the hill fort ..	500
41	Do. ..	Krishnagiri ..	Repairs to the fort ..	300
42	Coimbatore ..	Avanashi ..	Repairs to the Siva temple ..	320
43	Do. ..	Vijayamangalam ..	Repairs to the Jain temple ..	100
44	Madras ..	Madras ..	Repairs to the Old Madras Town Wall ..	200
45	Do. ..	Do. ..	Repairs to the Obelisk (stone pillar) No. 4.	10
46	Do. ..	Do. ..	Annual repairs to R.S. No. 1793 pillar near the Tiruvottiyur High Road.	10
47	Do. ..	Do. ..	Annual repairs to R.S. No. 1764 slab of pillar near H-1 Police station at Washermanpet.	10
48	Do. ..	Do. ..	Annual repairs to R.S. No. 1816, pillar between the Madras and East Coast Railway situated in Washermanpet.	10
49	Do. ..	Do. ..	Annual repairs to Cornwallis Memorial near the Custom House.	40
50	Chingleput ..	Mahabalipuram ..	Annual repairs to Seven Pagodas ..	500
51	Do. ..	Chingleput ..	Repairs to "Ther Mahal" ..	300
52	Do. ..	Conjeeveram ..	Repairs to the Kailasanatha temple ..	600
53	Do. ..	Do. ..	Repairs to Matangēvara temple ..	100
<i>Sixth Circle.</i>				
54	Trichinopoly ..	Trichinopoly ..	Annual repairs to Preston's Battery and main guard gate.	250
55	Madura ..	Koilpatty ..	Annual repairs to temple at Koilpatty ..	14
56	Do. ..	Dindigul ..	Pay of watchman for the rock fort ..	90

List of Archaeological works proposed to be undertaken during the year 1915-16—cont.

Item number.	District.	Locality.	Name of monument and nature of work.	Grant for 1915-16.
				Rs.
57	Tinnevelly	Adichanallur ..	Pay of watchman for the Prehistoric remains.	78
58	Do.	Karisuludamangalam.	Repairs to the Kanakasabhai temple ..	650
59	Anjengo	Tangasseri ..	Annual repairs to the Old Tangasseri fort.	10
			<i>Seventh Circle.</i>	
60	North Arcot	Arcot	Pay of the watchman for the Delhi Gate.	60
61	Do.	Vellore ..	Annual repairs to the Hindu temple in the fort.	300
62	Do.	Do.	Annual repairs to the fort ..	400
63	Do.	Tiruvalam ..	Annual repairs to Bilhanadesvara temple.	30
64	Do.	Mahendravadi ..	Annual repairs to Monolithic Rock cut temple.	100
65	Do.	Virinjipuram ..	Annual repairs to Margasahayesvara temple.	200
66	Do.	Tirumalai ..	Annual repairs to Jain temple	250
67	Chittoor	Chendragiri ..	Annual repairs to the Mahal	300
68	South Arcot	Gingee ..	Pay of the watchman for the Gingee Fort.	150
69	Do.	Do.	Special repairs to the Gingee fort ..	2,000
70	Do.	Cuddalore ..	Repairs to Fort St. David	150
71	Tanjore	Tanjore ..	Repairs to the inner escarpment walls of Sivaganga Little Fort	850
72	Do.	Do.	Providing glazed fan lights and chicks between the pillars of the Statue Hall in the Palace.	1,250
73	Do.	Do.	Maintenance of Sivaganga Little Fort ..	150
74	Do.	Do.	Repairs to Jirathkana in the Palace ..	100
75	Do.	Do.	Constructing buttresses to the Arsenal Tower in the southern side.	3,500
76	Do.	Do.	Petty repairs to the Mottai Gopuram in the palace.	300
77	Do.	Negapatam	Repairs to Dutch cemetery	150
78	....	....	Excavation works	1,000
79	....	....	Contingency for urgent archaeological repairs.	4,194
			Total ..	35,000

APPENDIX D (1).

STATEMENT of expenditure on Conservation work carried out during the year 1914-15.

Number.	District.	Taluk.	Place	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks
<i>First Circle.</i>								
1	Vizagapatam	Anakapalle	Sankaram ..	Buddhist remains ..	Annual repairs.—Repairs to the Buddhist monasteries.	Rs. 100	Rs. 86 0 0	Work completed with a saving.
2	Do.	Do.	Do.	Do.	Pay of watchman ..	72	67 0 0	Work completed. The difference between the estimate and the actual expenditure represents savings on the work.
3	Do.	Vizianagram	Ramathirtham ..	Do.	Annual repairs ..	100	87 0 6	
4	Do.	Do.	Do.	Do.	Pay of watchman ..	72	72 0 0	
6	Godavari	Rajahmundry	Rajahmundry ..	Royal Mosque ..	Demolishing and rebuilding terrace, 100 ft. long, etc.	250	243 4 4	Work temporarily stopped— <i>vide</i> letter No. 764 (Gn.), dated 27th August 1914, from the Superintendent, Archaeological Survey, until a fresh agreement is taken from the trustees of the mosque.
<i>Second Circle.</i>								
6	Kistna	Bezwada ..	Bezwada ..	Cave, west of Bezvada.	Providing notice boards ..	8	8 0 0	Work completed.
7	Do.	Do.	Do.	Rock cuttings on the hill including five caves.	Do ..	18	18 0 0	Do.
8	Do.	Do.	Do.	Hill fort and palace on the hill.	(1) Building of the gaps at the springing of the arches of the gateways with old stone in mud. (2) Wedging and pointing of cracks .. (3) Plastering with mortar rendered black. (4) Clearing prickly pear ..	40	137 6 0	Work completed. Savings in petty supervision.
9	Do.	Do.	Do.	Mogalrajapuram ..	Annual repairs ..	5	5 0 0	Work completed.
10	Do.	Do.	Do.	Gudivada ..	Removing and burying prickly pear ..	10	13 0 0	Do.
11	Guntur	Guntur ..	Undavalli ..	Caves on the hill Lanta dibba, with remains of Buddhist stupas and the ancient village site.	Special repairs consisting of replacing fallen pillars, closing cracks in roof and pillars, and patch repairs.	..	12 14 8	Amount of estimate Rs. 500; the work was completed in 1914-15; the value of the materials was adjusted in 1914-15; outlay to end of— Rs. A. P. 1913-14 = 482 4 11 1914-15 = 12 14 8

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Second Circle—cont.</i>								
12	Guntur	..	Guntur ..	..	Isevara temples ..	Replacing missing bricks in vitrified, sloping the floor. Repairing walls and leaks in mandapam.	Rs. 1 0 0	Estimate Rs. 160; this is partly a contribution work completed last year at a cost of Rs. 1 1/2-12-4—vide this office No. 99 W., dated 10th May 1914. Rupee 1 represents 1½ per cent. on the value of work debited on account of audit of accounts.
13	Do.	..	Ongole ..	..	Kanuparti ..	Mounds ..	2 13 5	Estimate Rs. 17— Outlay to end of 1 1/2 10 March 1914, Outlay to end of 2 13 6 March 1914-15. Work completed 18 0 3
14	Do.	..	Sattanapalle	..	Amaravati ..	Mound containing a Buddhist Stupa and other remains.	66 0 0	Estimate Rs. 60. The arrears of watchman's pay for 1913-14, viz., Rs. 5, was paid and charged to his estimate and hence excess of Rs. 5. Work completed Rs. 1-2-0 is the saving.
15	Anantapur	..	Hindupur	..	Lepakshi	(a) Maintaining a watchman for 1914-15 (b) Renewing letters of the notice boards at Amaravati.	12	10 2 0
16	Do.	..	Do.	..	Vishnu temple ..	Virabhadraswamy temple.	231	All repairs completed as per sanctioned estimate for Rs. 1,375, C.R. No. 153/1911-12.
17	Do.	..	Do.	..	Madakasira ..	Gateway and two large bastions of the Hill Fort.	306	The sanctioned estimate Rs. 600, C.R. No. 19, 1914-1915 has been partly worked out. A sum of Rs. 294 is required for expenditure during 1915-16. The sanctioned estimate is for Rs. 445, C.R. No. 57/1913-14. The balance of Rs. 246 is required to complete the repairs as per estimate.
18	Do.	..	Hindupur	..	Lepakshi	Basavannah Bull ..	3	Work completed and C.R. sent in 1/16.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
19	Anantapur	Madakasira	Madakasira	Government Protected Monuments.	Providing notice boards .. .. ..	..	15 0 0	Work completed and C.R. sent in 2/16.
20	Do.	Penukonda	Penukonda	Northern Gateway of the Fort.	Removing vegetation, etc.	100	74 0 0	Do.
21	Do.	Do.	Do.	Ivara temple	Removing vegetation and plastering with cement.	147	167 0 0	Work completed and C.R. sent in 1/15.
22	Do.	Do.	Do.	Ramaswami temple ..	Providing two teakwood batten doors for the entrances and removing vegetation.	111	120 0 0	Do.
23	Do.	Do.	Do.	Stamba in the compound of the Sub-Collector's office, Penukonda.	Pointing with cement and clearing roots and vegetation.	20	17 0 0	Do.
24	Do.	Do.	Do.	Sethu Thirtham well close to the Local Fund school.	Rooting out two trees and removing earth placed round the top of the well.	80	72 0 0	Works completed and C.R. sent in 2/16.
25	Do.	Do.	Do.	Ancient monuments in Penukonda Sub-Division.	Providing notice boards	240	286 0 0	Do.
26	Do.	Do.	Do.	Gagan Mahal ..	Roofing with fall and half tiles and painting.	100	134 0 0	The estimate is for Rs. 175 and the balance of Rs. 41 is required to complete the repairs.
27	Do.	Do.	Do.	Do. ..	Repairs to Gagan Mahal Estimate Rs. 135, C.R. No. 170/1912 1 $\frac{3}{4}$.	— 44	— 54 0 0	The contractor disputes the final bill for this work. A sum of Rs. 10 due to him is being credited to deposits.
28	Do.	Do.	Do.	Sir Thomas Munro's House.	Repairs to Gagan Mahal Estimate Rs. 75, R. No. 9/1913-14 (a) Two wells, repairs to revetment.	54	54 0 0	Work completed and C.R. sent.
29	Do.	Anantapur	Anantapur	Do.	(b) (1) Sir Thomas Munro's house. (2) Shifting tiles in the verandah. (3) Repairing leaks in the terrace and replacing rotten roof joists with new ones.	11	11 0 0	Work completed.
30	Do.	Gooty	Gooty	Rock Fort	(e) Outlay erroneously debited to the estimate of Rs. 200, C.R. No. 140 of 1913-14 was subsequently charged to another estimate of Rs. 125, C.R. No. 68 of 1914-16. (a) Repairing paths, etc., and including the removal of vegetation. (b) Entertainment of watchman	33	33 0 0	Do.
					(c) Petty repairs	168	167 0 0	Do.
						..	7 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
31	Anantapur	..	Tadpatri	..	Ramaswami temple ..	45	43 0 0	Works in progress.
32	Bellary	..	Altur	..	Chennakesava temple.	..	— 3 0 0	Works completed.
33	Do.	..	Adoni	..	Ancient monuments at Adoni.	..	99 99 0 0	In progress.
34	Do.	..	..	..	Ancient monuments in the Bellary Sub-Division.	..	..
35	Do.	..	Hospet	..	Pattabhirama temple.	..	60	
36	Do.	..	Do.	..	Krishnaswami temple.	..	761 761 0 0	Incomplete work of last year.
37	Do.	..	Do.	..	Vishnu temple, north-west of Vittala temple.	..	284 284 0 0	Work completed.
38	Do.	..	Do.	..	Hazara Ramachandra temple.	..	286 286 0 0	Incomplete work of last year completed this year.
39	Do.	..	Do.	..	Watch Tower, north of Zemana enclosure.	..	126 126 0 0	Incomplete work of last year, completed this year.
40	Do.	..	Do.	..	Sulai Bhavi at Malpanagudi.	..	65 65 0 0	Work completed.

Statement of expenditure on Conservation work carried out during the year 1914-15—*cont.*

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
41	Bellary ..	Hospet ..	Hampi Ruins	Huge Tinga near monolithic statue of Narasimha.	Grouting the joists with fine cement concrete one foot below the bed of the channel and 6 inches above the F.S.L. of the channel to prevent flow of water into the temple done. Silt removed from the interior of the temple and sillstones cut to drain off the water.	Rs. 48	Rs. 48 A. P. 0 0	Work completed
42	Do. ..	Do. ..	Do. ..	Watchman to look after Hampi Ruins.	Five watchmen were employed on Hampi ruins in general and a special watchman for Vitthala temple alone. The work of the watchman was supervised by the head watcher. Vegetation was and is being removed from all the monuments periodically, and pathways also attended.	620	587 0 0	Do.
43	Do. ..	Do. ..	Do. ..	Foot Print temple ..	The roof was made watertight and the vegetation also was removed. Joists all round had been grouted and pointed with cement.	10	10 0 0	Do.
44	Do. ..	Do. ..	Do. ..	Underground temple No. 132 ancient deserted remains.	The whole inside of the temple was cleared of vegetation, rubbish and earth, loose stones lying all round were removed and stacked. The broken idol stones and Naga stones that were lying here and there were arranged in order on the Mandapas' at sides. The spring channel running through the temple was cleared of silt.	197	197 0 0	Do.
45	Do. ..	Do. ..	Do. ..	Stone door No. 132 deserted ancient remains.	The stone door that had been lying by the side of the foot wall had been removed and so set on masonry pillars to expose both the sides of the door.	44	44 0 0	Do.
46	Do. ..	Do. ..	Do. ..	Mandapa in field to west of Palayari-gatta Road.	The structure was completely removed of rank vegetation which was rooted out. The joists were gouted and pointed. The roof was made watertight by the laying of fresh concrete of broken brick in mortar and plaster. Gopuram was plastered in patches. The fallen stone on west side was put up in portion over the —.	334	333 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
47	Bellary ..	..	Hospet ..	..	Hampi Ruins .. Palace Zinana enclosure.	Rs. 207	Rs. 207 0 0	Work completed
48	Do. ..	..	Do. ..	..	Elephant stables ..	467	467 0 0	Do.
49	Do. ..	..	Do. ..	..	Achutaryya temple ..	423	423 0 0	Do.
50	Do. ..	..	Do. ..	..	Old Vishnu temple at Northern end of Sulei Bazaar.	478	478 0 0	Do.
51	Do. ..	..	Do. ..	..	Basement of an old building near Mahānavani Dibba.	128	128 0 0	Do.
52	Do. ..	..	Do. ..	..	King's balance. ..	52	52 0 0	Do.
53	Do. ..	..	Do. ..	..	Ruined gateway, west of Vitala temple.	162	162 0 0	Do
6								

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
64	Bellary	..	Hospet	..	Hazara Ramachandra temple.	Rs. 420	Rs. 418 0 0	Work completed.
65	Do.	..	Hampi	..	Hampi Ruins			
66	Do.	..	Do.	..	Well at Tambrahalli			
67	Do.	..	Do.	..	Large ruined temple at Anantnara, andagudi.	600	660 0 0	Work in progress.
68	Do.	..	Do.	..	Jain temple on Illema-kutam Rook.	450	450 0 0	Do.
						159	159 0 0	Work completed.
						140	143 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
59	Bellary	Harpanahalli	Bageli	..	Kallesvara temple ..	..	Rs. 300	Rs. A. P. ..
60	Chittoor	..	Madanapalle	..	Sompalle temple ..	Sundry repairs such as removing and relaying flooring slabs, rectifying leaks, etc., for ordinary maintenance. During the year the notice board for the Sompalle temple has been provided.	30	30 0 0
61	Chittoor and Cuddapah.	....	....	....	Providing notice boards to archaeological buildings in the divisions.	17	17 0 0	Work completed and C.K. sent up in No. 1888 S. E. 4th December 1914.
62	Cuddapah	..	Pullampet	..	Parasurama temple ..	Removing prickly pear and high ground, uprooting vegetation all done during the year.	11	11 0 0
63	Do.	..	Cuddapah	..	Pushpagiri ..	Cleaning the pillars of the temple shrine and mandapam and repairs to Bhimesvara temple and Vidyanaatha temple and gopurams at the entrance for the ordinary maintenance of the shrine.	940	784 0 0
64	Do	..	Sidhout	..	Joti ..	Removing silted sand in the compound ..	1,200	1,349 0 0
						Special repairs.		
<i>Fourth Circle.</i>								
65	Malabar	..	Wynaad	..	Jain temple ..	..	20	20 0 0
66	Do.	..	Palghat	..	Fort ..	Removing vegetation and repairing road leading to the temple.	470	472 0 0
67	Malabar ..	..	Kottayam	..	Do. ..	Removal of plants from the walls and g�ointing and pointing where plants are removed.	85	82 0 0
			Tellicherry	..	..	(1) Removing thick jungle vegetation, white washing and painting at Fort entrance.	48	46 0 0
						(2) Cement plastering to prevent dampness in the store and light keepers' rooms.	60	59 0 0
						(3) Providing a gate to the western entrance of the Fort.	480	465 0 0
68	South Canara ..	Karkal	..	Modabidri ..	Tombs of the Jain Priests.	Removal of shrubs and roots. Dismantling and rebuilding portions displaced by the roots and shrubs. Pointing with cement and fixing notice board.	320	311 0 0
69	Do.	..	Do.	..	Karkal ..	Guntaraya statue ..	500	469 0 0
70	Do.	..	Käśaragod ..	..	Bekal ..	Cutting steps in solid rock leading to the statue.		Do.
						Clearing vegetation and restoring portions of masonry that have slipped.		Do.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fourth Circle—cont.</i>								
71	Coimbatore	...	Erode ..	Vijayamangalam ..	Jain temple .. ..	..	..	Completed incomplete work of last year.
72	No.	..	Do. ..	Stear-periyapāla-yam.	Temple on the tank ..	..	484 0 0	Do.
73	Nilgiris ..	..	Coonoor ..	Hulikaldrug ..	Fort	Removing and rebuilding a wall. Renewing covering stones ; terracing cut-stone work with carvings.	460	21 0 0
74	Do. ..	..	Ootacamund ..	Melkanda ..	Sculptured dolmens ..	Clearing bushes (annual repairs)	25	Completed.
75	Do. ..	..	Coonoor ..	Banagudi Shola of Jakkateri near Kotagiri ..	Group of dolmens ..	Do. do.	5	Do.
76	Do. ..	..	Do. ..	Bathuda Achenni ..	Sculptured dolmens ..	Do. do.	17 0 0	Do.
77	Do. ..	..	Do. ..	Banagudi Shola of Jakkateri near Kotagiri ..	Group of dolmens ..	Clearing bushes, refixing fallen stones and repairing rough stone wall (annual repairs). Removing bushes and earthwork for forming pathways.	120	80 0 0
78	Salem ..	..	Salem ..	Paramangalam ..	Siva temple ..	Special repairs to the roof, floor and stone walls.	126 0 0	Completed.
79	Do.	..	Atur ..	Atur ..	Fort	Clearing prickly pear and vegetation and other ordinary repairs.	880	In progress. A sum of Rs. 150 will be required to complete the work.
80	Do ..	..	Trichengode ..	Sankardrug ..	Hill Fort ..	Clearing prickly pear and special repair to parapet walls over the gateway, etc. Repairs to the roof and to the floor ..	604 0 0	Completed.
81	Trichinopoly ..	Namakkal ..	Namakkal ..	Narasimhasvami temple ..	Ranganatha temple ..	Annual repairs to the floor, etc. ..	390 0 0	In progress. A sum of Rs. 150 will be required to complete the work.
82	Do.	..	Do.	Do. ..	Hill Fort ..	Ordinary repairs	301 0 0	Completed.
83	Do.	..	Do.	Do. ..	Do. ..	Repairing damages to and providing a suitable door to the secret passage on the north side of the hill Fort.	75 0 0	Do.
84	Do.	..	Do.	Do. ..	Do. ..	..	120 110 0 0	Do.
85	Madras ..	..	Madras ..	Madras ..	Old inscription stone No. 1764 in the basement wall of H.1, Police Station, Washermanpet.	Annual repairs	7 7 2 3	Completed.

Fifth Circle.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle—cont.</i>								
86	Madras ..	..	Madras ..	..	Madras ..	..	..	rs. 9 9 11 (Completed).
87	Do. ..	..	Do. ..	..	Do. ..	..	..	Do.
88	Do. ..	..	Do. ..	..	Do. ..	..	..	Do.
89	Do. ..	..	Do. ..	..	Do. ..	..	..	Do.
90	Do. ..	..	Do. ..	..	Do. ..	..	..	Do.
91	Do. ..	..	Do. ..	..	Do. ..	..	..	Do..
92	Do. ..	..	Do. ..	..	Do. ..	..	..	When the remaining wood, etc., is sanctioned a further credit of about Rs. 75 may be expected.
93	Chingleput ..	Chingleput ..	M. habalipuram ..	All ancient monuments.	Annual repairs. — Conservation of ancient monuments.	281	297 15 4	Completed.
94	Do. ..	Do. ..	Do. ..	Do. ..	Special repairs— to all ancient monuments ..	— 1,395	— 1,316 11 0	Expenditure to end of 1913-14 is Rs. 864 9-6.
95	Do. ..	Conjeeveram ..	Kuram ..	Kesavaperumal temple.	Special repairs	30	81 0 5	Completed. Expenditure to end of 1913-14 is Rs. 430 0-7.
96	Do. ..	Do. ..	Kalattur ..	Munkudumisvara temple.	Annual and special repairs	292	291 9 8	Completed. Expenditure to end of 1913-14 is Rs. 200 10-6.
97	Do. ..	..	..	All ancient monuments in Chingleput district.	Putting up name and notice boards to ancient monuments in the Chingleput district (special repairs).	..	8 11 0	Completed. Expenditure to end of 1913-14 is Rs. 447 6-2.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle—cont</i>								
98	Chingleput	..	Conjeeveram	..	Kailasanatha temple	Special repairs ..	..	Rs. 93 0 0
99	Do.	..	Chingleput	..	Mahabalipuram	Five Rathas ..	Planting casuarina plants in Five Rathas (special repairs).	Completed. Expenditure to end of 1913-14 is Rs. 612-11-5. In progress. An approximate estimate of the amount required to finish the work is Rs. 132.
100	Do.	..	Conjeeveram	..	Tenmari	..	Large Siva temple ..	Completed. Expenditure to end of 1913-14 is Rs. 168-16-3.
101	Do.	..	Chingleput	..	Chingleput	..	Ther Mahal ..	Do.
102	Do.	..	Conjeeveram	..	Sriperambudur	..	Budapurisvara temple.	Annual repairs ..
103	Do.	..	Chingleput	..	Mahabalipuram	..	Varahamandapam at Seven Pagodas.	Ordinary repairs ..
104	Do.	..	Do.	..	Salavarkuppan	..	Archaeological remains.	Constructing a retaining wall on the east and west sides of Varahamandapam (special repairs.)
105	Do.	..	Saidapet	..	Marimangalam	..	Old Vishnu temple with apsida Gopuram.	Special repairs ..
106	Nellore	..	Udayagiri	..	Udayagiri	..	Hill Fort ..	Do.
107	Madura	..	Dindigul	..	Dundigal	..	Rock Fort ..	..
108	Do.	Tinnevelly	..	Tirumangalam	..	Koilpatti	..	Watchman for watching Rock Fort and annual maintenance, (annual repairs).
109	Do.	..	Srivaikuntam	..	Adichanalur	..	Prehistoric remains ..	Maintenance of watchman ..
110	Do.	..	Do.	..	Tuticorin	..	Dutch cemetery ..	The remains were watched by a watchman under the control of the Revenue Department. (annual repairs).
111	Do.	..	Amrāśāndram.	..	Shermadēvi	..	Bakthavatsalar temple.	Whitewashing all the graves and plastering the damaged portions of them and clearing the compound (ordinary repairs).
							(1) Constructing a drainage outlet pipe to drain off the court-yard round the sanatorium.	110 0 0 Completed.
							(2) Relaying disturbed stones in the court-yard and pointing the pavement of the court-yard with cement.	13 0 0 Do.
							(3) Relaying top of terrace over sanatorium to close the leaks (special repairs).	73 0 0 Completed. The grant for the work is Rs. 78.
								78 0 0 The grant for the work is Rs. 50.
								330 0 0 Completed. The grant for the work is Rs. 300.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

No.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Sixth Circle—cont.</i>								
112	Trichinopoly	..	Perambalur	..	Valikondapuram .. Valisvara temple .. Annual repairs ..	Rs. 216	Rs. 264	A. P. 8 6 The accounts of the contractors were finally closed. The grant for the year is Rs. 216. Prickly pear clearance almost completed.
113	Do.	..	Ranjangudi	..	Fort	785	766	6 7
<i>Seventh Circle.</i>								
114	Chittor ..	..	Chendragiri	..	Chendragiri Mahal .. Chendragiri .. wages of watchmen and gardener. (annual repairs).	300	293	0 0 Completed.
115	Do.	..	Chittor ..	..	Melpadu .. Cholesvaravami temple ..	600	592	0 0 Do.
116	Do.	..	Do.	..	Do. .. Sonanathasrami temple.	350	350	0 0 Do.
117	North Arcot	..	Vellore	..	Fort Hindu temple within the Fort. Delhi gate ..	400	401	0 0 Do.
118	Do.	..	Do.	..	Do. .. Aroot ..	300	300	0 0 Do.
119	Do.	..	Walajah	..	..	60	60	0 0 Do.
120	Do.	..	Vellore	..	Vellore .. Hindu temple in the Fort.	904	905	0 0 Completed. An outlay of Rs. 166 was incurred in 1913-14.
121	Do.	..	Do.	..	Do. .. Ditch at the entrance of Fort.	150	149	0 0 In progress. Approximate amount required to finish the work is Rs. 300.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned	Actual expenditure.	Remarks.
<i>Seventh Circle—cont.</i>								
122	North Arcot	..	Polar	..	Padavedu .. Hanuman temple ..	150	150 0 0	In progress. Approximate amount required to finish the work is Rs. 120. A contribution of Rs. 50 has been received in February 1915 for the work and this amount will be utilised to meet the balance of estimate Rs. 120 in 1915-16. Completed.
123	Do.	..	Vellore	..	Nelvay .. Ramaswamy temple ..	100	100 0 0	Do.
124	Do.	..	Do.	..	Abdul Mahal .. Rock-cut temple and sculpture.	200	198 0 0	In progress. Approximate amount required to finish the work is Rs. 120.
125	Do.	..	Wandiwash	..	Seyamangalam .. Special repairs—A portion of the roof of the mandapam in front of the Garbagraham has been renewed.	100	100 0 0	Completed.
126	Do.	..	Do.	..	Fort ..	150	153 0 0	Do.
127	Do.	..	Arcoot	..	.. Pudupady .. Vedanaiayana perumal temple.	360	335 0 0	Completed. Balance represents savings.
128	South Arcot	..	Ginjee	..	Hill Fort comprising a fort on the Rajagiri Hill—Repairs to the rampart and wall and flooring, etc., Venkataramaswami temple (special repairs).	1,200	1,036 0 0	Rupees 714 spent by the Executive Engineer, South Arcot division. Rs. 321 spent by the Executive Engineer, Tank Restoration Scheme division, to which division the works have been transferred with the transfer of Indiranam Sub-division. Executive Engineer, Tank Restoration Scheme division has been asked to submit explanation of the Sub-Divisional officer for the lapse of Rs. 166 and it is awaited.
129	Do.	..	Do.	..	Do. .. Do. ..	150	146 0 0	Expenditure by South Arcot division Rs. 46 and Tank Restoration Scheme Rs. 100. Completed.
130	Do.	..	Do.	..	Do. ..	750	628 0 0	Executive Engineer reports that savings were due to the work having been done departmentally.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
Seventh Circle-- cont.								
131	Tanjore	..	Tanjore ..	Sivaganga Little Fort	Special repairs. Repairs to rampart and gun immission walls on northern side of the big temple to a length of 200 feet finished. Vegetation from the masonry removed. A foot path 3 feet width cut and maintained on top of the wall all round.	Rs. 2,433	Rs. 2,432 0 0	In progress. Approximate amount required to finish the work is Rs. 1,500. An outlay of Rs. 917-4-0 incurred in 1913-14. Completed.
132	Do.	..	Do. ..	Sivaganga Little Fort.	Glass ventilators were fixed for the arched openings and ratan oihicks have been provided for openings between the pillars (special repairs). Completion of the repairs to the rear mandapa and flooring the mandapa in front of the God's shrine (special repairs).	150	141 0 0	In progress. A sum of Rs. 1,200 is required to finish the work. An expenditure of Rs. 13 incurred in 1913-14. Completed. Expenditure to end of 1913-14 is Rs. 1,309. A contribution of Rs. 200 is received.
133	Do.	..	Do. ..	Statue hall in the Tanjore Palace.	Underpinning the walls with plastering and other sundry repairs. Vegetation completely rooted out and racf repaired watooright and drainage provided for on completion of work.	1,500	1,446 0 0	An outlay of Rs. 106 was incurred in 1913-14. Completed. A contribution of Rs. 70 received and spent Rs. 627 incurred to end of 1913-14.
134	Do.	..	Kumbakonam ..	Vanespurisvaravasvami temple.	Removal of the flooring of the front tower with required joists and planks and painting completed.	..	5 0 0	Completed. Contribution received is Rs. 3,200 and Rs. 469 spent out of it. Expenditure to end of 1913-14 is Rs. 2,916-4-0.
135	Do.	..	Mayavaram ..	Town gateway Thanshong.	Repairs to the mandapam around God's shrine and flooring (special repairs).	..	1 0 0	Completed. Contribution received is Rs. 640 and Rs. 198 spent out of it. Expenditure to end of 1913-14 is Rs. 1,214-8-0.
136	Do.	..	Kumbakonam ..	Vedapurisvaravasvami temple.	The openings between the pillars inside were closed with expanded metal partition with a doorway (special repairs).	..	112 0 0	In progress. Contribution received is Rs. 655 and Rs. 218 spent out of it. Approximate amount required to finish the work is Rs. 400.
137	Do.	..	Do. ..	Kumbakonam ..	Sarangapanisvami temple.	..	..	In progress. Contribution received is Rs. 120 and Rs. 595 was spent from contribution share. Approximate amount required to finish the work is Rs. 600.
138	Do.	..	Do. ..	Nagesvarasvami temple.	Northern portion of the hall was floored with Cudapah slabs and a small verandah put up (special repairs).	..	..	..
139	Do.	..	Tanjore ..	Sri Chandramallesvarasvami temple.	Library buildings in Tanjore Palace.	..	..	..
140	Do.	..	Do. ..	Do.	Total ..	..	..	32,862 14 3

APPENDIX D (2).
STATEMENT of expenditure on Conservation work carried out in Coorg during the year 1914-15.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
1	Coorg ..	Mereara ..	Mereara ..	Fort and Raja's seat.	<i>Fort</i> —Repairing and painting the masonry elephant posts and horses, clearing rank vegetation, hindring over roads inside the Fort and approach road with good gravel and cleaning and repairing the well, drains, culverts, latrines and urinals, etc. <i>Raja's seat</i> .—Repairs to floor, plaster base-ment, leaks in roof and cleaning all round.	250	262 1 5	<i>Annual repairs</i> .—A sweeper has also been employed throughout the year to look after the surroundings of the buildings. Work completed.
2	Do. ..	Do. ..	Do. ..	Do. ..	<i>Fort</i> —Constructing an earthenware 6 inches diameter pipe culvert along the approach road in the south-east corner of the Palace to carry off the rain water. White-washing, tiling and painting roof with solignum, varnishing the furniture, dismantling the roof timber, re-tiling and ridging with ridge tiles. Repairs to leaks in roof, doors and windows and floor and plaster.	55	13 9 9	<i>Special repairs</i> .—In progress. Funds required for completing the work will be allotted in the civil budget during 1915-16.
3	Do. ..	Padi-alkanad ..	Nalkanaid ..	Nalkanaid Palace	Do. ..	450	96 10 0	<i>Annual repairs</i> .—A watchman has also been employed to look after the building and furniture.
4	Do. ..	Do. ..	Do. ..	Do. ..	Do. ..	595	....	<i>Special repairs</i> .—Estimate closed. The expenditure incurred in last year on this work, viz., Rs. 109-8-5 was reported with the return for 1913-14. 3 and 4.—Further execution of repairs and improvements pro-posed were stopped, as they would completely destroy the architectural interest of the building.

N.B..—No specific allotments are made in this division for minor works.



BHIMA'S RATHA.

Bhima's Ratha, this is the name by which the curious looking building illustrated in Plate I, is known to the inhabitants of Mahabalipuram. Needless to say, it has no connection with the stories concerning Bhima, neither is it a "rath" or car. Perhaps the waggon-headed roof of the building led to the latter idea, as it has some remote resemblance to the tilt of a country bullock-cart. It forms one of the most interesting and valuable monuments in that famous group at Mahabalipuram, which for some unaccountable reason is generally known as the Seven Pagodas. With the exception of the large Siva temple built on the sea shore, and consequently known as the Shore Temple, the rest of the old temples here are monolithic rock-cut structures hewn out of huge granite rocks which rise abruptly above the surrounding sandy plain. A few of the buildings bear inscriptions from which we learn that these monuments are the work of the Pallavas, a powerful race who ruled over this part of India in the seventh century and who were worshippers of Brahmanical deities.

In the famous Buddhist bas-reliefs of Sānchi, Bārahat and Amarāvati, we have many sculptural representations of monasteries and royal palaces built in this peculiar style, and the same sculptures show that this type of waggon-headed roof was the usual method of roofing all buildings of any importance in those early days, only that at that period, the buildings were constructed in wood, the substructures alone being of brick or stone. If we examine the architecture of Bhima's Ratha carefully, we shall see that this building too really represents a stone model of a wooden structure. Its wooden origin is particularly obvious in the treatment of the roof and the style of the pillars and their bracket capitals. As if to purposely make it quite clear that it is a model of a wooden building, the sculptors have reproduced the ends of the great square-headed cross beams that would be required to support the curved rafters of the roof if the building were constructed in timber. In order to screen what would otherwise have been a very ugly feature in the outward appearance of the roof, the heads of the large cross beams are provided with small projecting horseshoe-shaped gables. It will also be noticed that under each of the five cross beams, there is a large projecting window opening supported by two sturdy pillars with bracket capitals. In a wooden building of this type, these additional pillars would be required to give support to the great weight of the cross beams at these five places. The curved brackets that would be required to support the underside of the eaves of the projecting roof, were it a wooden building, have all been laboriously reproduced here in stone, without any structural advantage having been gained in the process. The style of the great horseshoe-shaped barge-boards at each gable end of the roof too, are unmistakable stone copies of wooden models. In fact, this particular architectural feature does not lend itself successfully, to construction in any material, other than wood. It has been successfully reproduced here, but only because in this case it happens to be a monolithic structure. It would be impossible to construct such a roof as this on so large a scale, by the ordinary means of stone construction. Such a roof might be successfully constructed in brick and plaster, and we know from existing examples, that they were sometimes built of this material. But the indications of a wooden origin for this type of building, are here, so many and so clear, that we may feel quite sure that wood was the chief material used in constructing such buildings in early times. It was no doubt the perishable nature of these wooden buildings which induced the sculptors to attempt to carve such a structure out of stone with a view to its lasting for ever.

We know from sculptural representations and also from historians that the rulers of ancient India lived in magnificent palaces, and yet we never discover any of the remains of such buildings, other than their brick foundations. While remains of brick and stone religious buildings are common enough, dating back as early as the reign of Asoka (272-231 B. C.), religious edifices were always set up with a view to their lasting for ever, so naturally they were built of brick or stone and their construction often took many years to complete. But the palaces, civil and domestic buildings, were required for immediate occupation, so they were not built as everlasting memorials, but mainly of wood, in much the same manner as the modern palaces of Burma.

Previous to the seventh century of our era, Indian builders, sculptors and wood carvers had been mainly employed in erecting or hewing out of the living rock, religious buildings for the Buddhists. On the decline of Buddhism about this same period, we find Brahmanism reasserting itself in the form of Hinduism. Thus we find that these old builders of Buddhist monuments, or their direct descendants, no longer receiving employment from the Buddhists, offered their services in the cause of the new religion. When working for the Buddhists, these builders were called upon to erect three standard types of religious buildings : stūpas or relic mounds ; chaityas or churches ; and vihāras or monasteries. Hinduism, at that early period, had not had time to evolve any definite standard types of religious buildings of her own, so the question of designing appropriate edifices was left to these former builders of Buddhist monuments. Having no other precedent than Buddhist art to guide them, it is not surprising to find the buildings for the new faith resembling those of the Buddhists, both in plan and design. Bhima's Ratha is an excellent example of this kind of building. In fact, it does not contain a single architectural feature which can be strictly speaking, classed as Hindu, and yet we know for certain that it is the work of the Pallavas, or at least of the workmen they employed. The structure being a monolith and having been left unfinished, it is not quite clear what the plan of the ground floor might have been had it been completed. But as the pillared verandah

appears on both sides, and attempts have been made to remove the natural rock partition which divides them, a work which was fortunately abandoned just in time, or the structure would certainly have collapsed had it been carried through; it seems probable that the original idea was to have a large pillared hall below for purposes of worship or religious instruction. The upper floor is solid rock, so it is useless to speculate on the probable form its plan might have taken, had it been finished. The outside appearance of the building suggests a monastery with an assembly hall below. In the curved gable moulding of the cornice, the carved representations of little human heads peering through the horseshoe-shaped windows are mostly the heads of women. As already stated above, the old Buddhist bas-reliefs show that this type of design was used both for monasteries and palaces, and that they were sometimes very lofty buildings of several storeys. It is a great pity that the building was never completed, as it would have been interesting to have seen how the Pallavas would have adapted it to suit the requirements of the new faith.

THE VĀDĀMALLISVARA TEMPLE AT ORAGADAM.

At Oragadam, a small village, $6\frac{1}{2}$ miles to the south-east of Chingleput railway station, and 9 miles in a straight line from the famous Seven Pagodas at Mahābalipuram, there is a quaint and interesting little apsidal-ended Hindu temple, apparently modelled on the style of the rock-cut chaitya known as the Sahādeva Ratha at Mahābalipuram.

The temple is built on a small rocky hillock standing just outside the village. A few of the rocks to the south-west of the temple bear old inscriptions. Hoping that these might throw some light on the history of the temple or the village, I requested the Assistant Archaeological Superintendent for Epigraphy to have them copied and deciphered, and he informs me that although they are all very worn and defaced, he has been able to ascertain that they belong to the Chōla dynasty. One is dated in the seventh year of the reign of Kājakēsarivarman, and another is dated in the fourth year of the great Rājēndra Chōla I (1011-12 A.D.), the latter records the gift of some sheep for a lamp to the temple of Tiruvādāmalaiyar at Urōdagam *alias* Pallava-malla-Chaturvedimangalam, which reminds us of a Pallava king of the eighth century. The temple itself contains no inscriptions, so these old rock-cut records are useful in tracing the age of the structure. They do not tell us when it was built or by whom, but they do record that the temple was standing in the eleventh century. It is now called the Vādāmallisvara temple and is sacred to Siva and faces the east. At first sight,* the apsidal-ended plan of the shrine chamber and the miniature brick and plaster chaitya above it, might lead one to suppose that the temple is a very early structure of the seventh century, at which period, all Hindu temples show a pronounced Buddhist style in plan and design. At Mahābalipuram, there are many Pallava temples belonging to this early period which are excellent examples of Buddhist prototypes, and which incidentally explain the origin of certain styles of Hindu temple architecture. However, apart from the inscriptions just mentioned, there are certain decorative features about the brick and plaster work, and the style of some of the stone mouldings indicating that it is much later than the temples at Mahābalipuram.

In discussing the architecture and construction of the building, it will assist matters, if we leave out of consideration the pillared porch erected in front of the entrance. The style of the pillars and the projecting cornice of this porch indicate that this portion of the building belongs to the Vijayanagar period and cannot be earlier than the 15th or 16th century. The plan of the building shows that the original structure consisted of a small square hall leading into a little apsidal-ended chamber enshrining a stone linga of the usual type, mounted on its yoni pedestal. The walls are three feet thick and faced with well-dressed granite blocks neatly and accurately fitted, originally, without mortar. Between the stone facing of the walls, there is the usual core of rubble masonry. The stonework extends up to the double cornice and is provided with a flat terraced roof of the usual type, except where the roof extends over the shrine chamber, where it takes the form of a flat ceiling composed of teakwood rafters, concrete and plaster, effectually shutting off all communication with the hollow brick chamber above.† The little brick and plaster chaitya above the shrine chamber appears to have been added merely as an ornament denoting the position of the deity enshrined below. It serves no useful purpose as a means of lighting the interior as it possesses no window openings, neither is it necessary as a roof covering for the chamber below since the latter is already provided with a durable roof. In the real Buddhist chaitya, there was no second or false roof below the upper one as we find here, and the gable end of the roof was always provided with a large horseshoe-shaped window opening, usually fitted with an ornamental fan-light or carved wooden screen, forming an ideal means of affording light and air to the interior of the building. Here, the gable end of the roof merely serves as an additional space for the display of stucco ornament of the usual medieval Hindu type, while images of the bull Nandi, and other conventional devices denoting that the building is sacred to Siva, decorate the lower portion of the plaster work all round the roof at its junction with the stone walls of the body of the building. The ridge running along the top of the roof is adorned with three large finials. These are usually gilt or painted yellow in imitation of gold. Originally, the whole of the plaster work of the entire roof was painted, the main figures and ornaments being picked out in gaudy colours in the same

* See Plates II and III.

† See Plate III.

manner as is the custom in Southern India at the present day. The same custom was employed by the Buddhists from whom the Hindus borrowed it, and no doubt it represents the earliest form of decorating a building. The Hindus employ this means of ornamenting their temples not merely because they think it is pleasing to the eye, and therefore pleasing to their gods; but because it also serves a useful purpose in religious instruction by explaining in an anthropomorphic manner, the different gods and their incarnations, and the sacred stories connected with them. Certain gods are painted in certain recognised colours, which are well-known even to uneducated Hindus, who thus have no difficulty in interpreting the sacred stories portrayed in the gaudy stucco work adorning their temples. In condemning this practice, we should remember that the Hindus are only carrying out a custom of great antiquity, and one which they believe to be useful as a means of imparting religious instruction.

In the stone architecture of the temple, we may still find traces of the old conventional lions, leogryphs, and gable ornament so familiar in late Buddhist and early Pallava architecture. But these decorative forms now occupy a subordinate position in the design of the building. The boldly cut, well defined gable ornament, representing a long chaitya roof with little horseshoe-shaped gable windows with the heads of monks or nuns peering through them, such as we find in the temples at Mahabalipuram, has now degenerated into a heavy curved moulding decorated with floriated, fan-shaped panels or plaques. Its original character and meaning has disappeared. This change in the architecture also denotes a change in religion. It shows that the latter has become more elaborate and complex, and that the number of deities to be reckoned with has increased. Thus we find the architect has been called upon to provide extra accommodation for these additional images and more space for the display of religious ornament. In order to do this without departing from the original plan for temples of this type, he introduces five large ornamental niches into the outer surface of the stone walls, and provides little niches filled with stucco images all round the brickwork above. At a still later period, he adds a four-pillared porch in front of the entrance, forming a clumsy and unnecessary addition which spoils the general character of the original design. Such changes as these from the old Pallava type of apsidal-ended temple would naturally take some centuries to produce, and all things considered, the ornamentation of the structure in particular, I do not think the temple can be earlier than the 10th century.

Apsidal-ended temples of this type and period are not uncommon in Southern India, and as a rule they are dedicated to Siva. Perhaps in adopting this style of building from the Buddhists, the Hindus saw in its apsidal-ended plan, the sacred form of the linga or phallic emblem of Siva, and thus considered it an appropriate design for Saivite temples. *

TREE AND SERPENT WORSHIP IN SOUTHERN INDIA.

From the earliest times, Indian popular belief has always recognized a much venerated class of snake gods known as Nāgas. It must not be supposed that all snakes are worshipped. The Nāga or hooded cobra alone is sacred. It is called the good snake and is considered a protector, and harbinger of success, but becoming dangerous when angry. Although the poison of this serpent is so deadly, few Hindus can be induced to kill one. The higher castes consider it a sin to kill a cobra and believe that the man who does so will be stricken with all kinds of misfortune.

From Kashmir to Nepal in the Himalayan region, throughout the Deccan and Southern India, and on the West Coast in particular, this extraordinary veneration for the Nāga still survives. In Southern India, carved stone images of the Nāga are set up to this day, often at the entrance of a town or village, for public adoration, and ceremonial offerings are made to the living cobra. Groups of these Nāga-kals (Snake-stones) are to be found in almost every village, heaped up in a corner of the courtyard of a Siva temple, or placed under the shade of a venerable Pipal (*Ficus Religiosa*), or a Margosa (*Melia Azadirachta*) tree. †

They are generally worshipped on the Nāgula Chaviti, or the fourth day of the bright fortnight in the month of Srāvana (July-August), when women fast and pour milk over the stones or over ant-hills in which the cobra is believed to reside. That day is observed as a great festival.

The nature of the offerings made to the cobra vary in certain districts and among different castes. The usual form of serpent worship is the vow taken by childless wives to install a snake stone (Nāgapratishtai) if they are blessed with offspring. The ceremony consists in having a figure of a cobra carved on a small stone slab, placing it in a well for six months, "giving it life," (Prānapratishtai) by reciting mantras and performing other ceremonies over it, and then setting it up under a pipal or margosa tree. Milk, cooked jaggery and rice, burning ghee in the middle of rice flour, eggs and fowls are also offered to the living cobra by some castes.

In Malabar, cobras are supposed to exercise an evil influence on human beings if their shrines are not respected. A clump of wild jungle trees luxuriantly festooned with graceful creepers is usually to be found in the south-west corner of the gardens of all respectable

* See Plate III.

† See Plate IV, Figures (a) and (b).

Malayāli Hindus. The spot is free to nature to deal with as she likes. Every tree and bush, every branch and twig is sacred. This is the Nāga-kōtta (Snake-shrine). Usually there is a granite stone carved after the fashion of a cobra's hood set up and consecrated in this waste spot. Leprosy, itch, barrenness in women, deaths of children, the frequent appearances of snakes in the garden, and other diseases and calamities supposed to be brought about by poison, are all set down to the anger of the cobras. If there is a Nāga shrine in the garden, sacrifices and ceremonies are resorted to. If there is none, then the place is diligently dug up, and search made for a snake stone, and if one is found it is concluded that the calamities have occurred because of there having previously been a snake shrine at the spot, and because the shrine had been neglected. A shrine is then at once formed, and costly sacrifices and ceremonies serve to allay the Nāga's anger. In this district, the Nāga is the tutelar deity of the house, and god and shrine are conveyed with the property and frequently specified in deeds of transfer. Pūja is offered at least once a year, often by a Brāhman; and the serpents are periodically propitiated by songs and dances, called "*Nāgam-pāttu*." The performance of a song called "*Nāgapāttu*" (song in honour of serpents) in private houses is supposed to be effective in procuring offspring. "The high priest of the serpent cult in Malabar is the Pāmbanmākkād Nambūdīrī, who lives in the town of Ponnāni in a house full of cobras which are said to be harmless to his family."*

It is the special function of the Pulluvans, a low caste of herbalists, to assist at these ceremonies to propitiate the serpent gods of the Nāga-kōttas. A geometrical design of a snake is drawn on the ground, and a Nāyar woman of the family sits by it holding a bunch of areca flowers, while a Pulluvan man and woman sing songs and dance. As the music proceeds, the Nāyar woman becomes possessed and begins to quiver; and moving backwards and forwards rubs away the figure of the snake with the flowers. The Pulluvan accompanies the songs on a peculiar instrument which is called a Pulluvā-kudam (Pulluva pot) and merits particular description. It consists of an earthenware pot with its bottom removed, and entirely covered, except the mouth, with thin leather. The portion of the leather which is stretched over the bottom of the vessel thus forms a drum, to the centre of which a string is attached. The other end of the string is fixed in the cleft end of a stick. The performer sits cross legged holding the pot mouth downwards with his right hand, on his right knee. The stick is held firmly under the right foot, resting on the left leg. The performer strums upon the string which is stretched tight, with a rude plectrum of horn, or any similar substance. The vibrations communicated by the string to the tympanum produce a curious sonorous note, the pitch of which can be varied by increasing or relaxing the tension of the string. Mr. Thurston, in Volume VI of "Castes and Tribes of Southern India" has given us a full account of the Pulluvans and an excellent photograph of the ceremony just described.

Allied with this worship of the serpent, there occur two other religious ideas about which it is difficult to come to correct or satisfactory conclusions; for the phallic and sakti worship and tree worship are somehow inextricably mixed up with Nāga worship. It is possible that the tree was at first simply an emblem of the phallus, and the serpent was, and still continues to be, an emblem of the sexual passion. When a woman fulfils her vow to the Nāga deity who has blessed her with offspring, she invariably installs the snake stone under a pipal or a margosa tree, or for preference, under the shade of a pipal tree that has been "*married*" to a margosa tree. Pipal and margosa trees are often planted together, "*married*", as the saying goes — on a platform and worshipped by Brāhmans and other high + castes. It is believed that women will get children if they walk round the trees 108 times every day for 45 days consecutively. To "*marry*" the trees is explained as sacred because marriage of any kind is holy; but the fig has been reverenced since the time of the Mahābarata and the margosa is universally regarded as containing the divine essence, its leaves being used all over Southern India in religious ceremonial.

It will thus be seen, that the trees under which the snake stones are set up, come in for a share of the worship bestowed upon the Nāga deity who is sometimes supposed to actually reside in the tree itself. Although the pipal and the margosa are the chief trees reverenced, other trees and plants are also held sacred. In some parts of Southern India, the Sami or Vanni tree (*Prosopis Spicigera*) is venerated, as in the Bellary district. The story goes that the five Pandava brothers concealed their arms in this tree when they set out in disguise and that the weapons turned to snakes and remained untouched until they returned. At Uchchangamma festival it takes a prominent part and on the Dasara day people send their friends a few leaves of it by post as an auspicious greeting.

In the Bellary district, Nāga worship seems to have been formerly far more common than it is now. Snake stones, some of them beautifully carved as may be seen in Plates VII and VIII, are found in most villages, but few of them appear to get much attention these days. Vows are, however, made at snake shrines, usually by women, to procure children, and if a child is afterwards begotten, it is given an appropriate name as in other districts, such as Nāgappa, Subbanna, Nagamma, etc.

* Malabar District Gazetteer, Volume I, (Page 155, dated 1908).

† See Plate V, Fig. (a) and (b).

Mariamma, the goddess of small-pox and cholera, is worshipped throughout Southern India, and is supposed to be particularly fond * of the margosa, and this tree is often worshipped as being her abode or as indicating her presence. Connected with the margosa tree is the worship of Chaudēsvari, the goddess of the Tōgata caste of weavers found in the Anantapur district, concerning whom little is known. She is supposed to reside in margosa trees and either the tree itself or a stone representing the goddess and placed at its foot is worshipped by the Tōgatas at certain seasons, such as the Telugu New Year's day. Apparently the other weaver castes take no share in the ceremonies. They consist largely of animal sacrifices. Nevertheless a particular class of Brahmans, called Nandavarikula Brahmans, take a prominent part in the festival. This name Nandavarikula is derived from the village of Nandavaram in the Kurnool district and doubtless many stories are prevalent there concerning the people of this sub-division. The account given in the town of Tadpatri, where they are fairly numerous, is as follows :—" Once upon a time a king from Southern India went on a pilgrimage with his wife to Benares. While there, he unwillingly incurred a nameless but heinous pollution. Horrified, he applied to some Brahmans there for purification, promising them half his kingdom in return. They asked for some tangible record of this promise and the king called upon the goddess Chaudēsvari, who had a temple close by, to witness the oath. The purification was effected and he departed home. Later on the Brahmans came south and asked the king to fulfil his promise. He declared that he could not remember having made any such undertaking. The Brahmans accordingly returned to Benares and asked Chaudēsvari to come south and bear witness to the king's oath. She agreed on the usual condition that they should go in front and not look back at her as she came. As usually happens in such stories, they are said to have broken the conditions. At Nandavaram they looked back and the goddess instantly stopped and remained immovable. A temple was built for her there and the Brahmans remained in the south and still take part in the worship of Chaudēsvari which the Togatas inaugurate, even though she is not one of the Hindu pantheon and delights in animal sacrifices.†

A curious instance showing how a tree may become an object of veneration in a very short space of time, is given on page 102 of the South Arcot District Gazetteer :—" On the feeder road to Olakkūr station in Tindivanam taluk and near the eighth mile stone on the road from Kallakurichi to Vriddhachalam, are trees on which passers by have hung bits of rag until they are quite covered with them. No one can give any definite reason for the practice except the feeling that it cannot do harm and may do good. The latter of the two cases quoted had its origin only a few years ago in the construction by some shepherd-boys of a toy temple to Ganesa, formed of a few stones, under the tree, to draw attention to which they hung up a rag or two. The tree is now (1906), quite covered with bits of cloth and beneath it is a large pile of stones which have been added one by one by superstitious passers by."

Besides worshipping trees all Brahmans, especially women, worship the tulsi or tulasi plant (*Ocimum sanctum*) which is grown on an altar set up in the court yard of their houses.‡ The tulsi is very commonly worshipped by the followers of Vishnu; and the plant is most carefully tended as his representative. Every morning the ground near it is cleaned with cow dung and water; at night a lamp is hung before it. During the two hottest months of the year, a vessel of water is hung over it so that it constantly receives moisture. When a plant dies, it is cast into a river, the same honour being paid to it as to an image as soon as the worship of it is concluded. It is a common custom to place a sprig of tulsi near the head of a dying person. According to "Wilkin's Hindu Mythology," the origin of the worship of this plant is said to be as follows :—" A woman named Tulsi engaged in religious austerities for a long period, and asked, as a boon that she might become the wife of Vishnu. Lākshmī (the wife of Vishnu), hearing of this, cursed her, and changed her into the plant which bears her name. Vishnu, however, comforted his follower with the assurance that he would assume the form of Shālgrāma, and continue near her. The Vāyu and the Padma Purānas teach that the tulsi was one of the products of the churning of the ocean."

In addition to trees and plants mention should be made of the Durva grass (*Agrostis linearis*) and Kusa grass (*Poacynosuroides*), which form part of the offerings made to the gods; as do the leaves or flowers of most of the trees previously mentioned. The Mahābhārata has a legend accounting for the sacredness of the Kusa grass. When Garuda brought some of the amrita from the moon for the Nāgas, or serpent deities, as the price to be paid for his mother's release from servitude, Indra tried to induce him not to give it to them lest they becoming immortal, should oust him from his throne. Garuda would not consent to this arrangement, but suggested to Indra that after it was given to them he could steal it. Garuda, therefore, placed the amrita in a vessel on the grass, and whilst the Nāgas were bathing, Indra stole it. The Nāgas thinking that the ambrosia must be on the Kusa grass, licked it; the sharp spikes, slit their tongues and hence the serpent's tongues are forked; and the grass having been touched by the amrita, is holy.

As already stated above, as a rule, it is the cobra alone that is held sacred, but in the Asiatic Register, Volume I, page 82, a case is recorded at Sambalpur in Orissa, where a large rock snake was the object of worship. The account is as follows :—" In 1766, Mr. Motte and

* See Plate VI (a).

† Anantapur District Gazetteer, pages 33 to 34.

‡ See Plate VI (b).

another went to visit a great snake that had been worshipped there since the world began! They saw him emerge from his cave, which he does every seventh day, and accept the offering of a goat which his worshippers had provided. After devouring it, he took a bath in a canal that surrounded his dwelling place; and from the mark he left in the mud at the edge, Mr. Motte estimated his diameter to have been about two feet." He does not even guess his length, but it must have been considerable. When Major Kittoe visited Sambalpur in 1836 he was still alive.*

At Amalapuram, a town in the Gôdâvari district, is a temple dedicated to the serpent God Subbarayudu, the festival at which held in Mârgasiram (December-January) is said to be fairly well attended. At Sarpavaram (snake-town), a town 4½ miles north of Cocanada in the same district, is a temple known by the name of Nârada Kshêtram after the Rishi Nârâda who is supposed to have founded it and which is locally famous for its sanctity. The name of the town is locally said to be derived from the fact that it was in this place that, as the Mâhabhârata relates, Parikshit was bitten by a snake and died. His son performed the "Sarpa-Yâga" or serpent sacrifice, to effect the destruction of all those reptiles but one snake was spared by Indra's mercy.

References to kings giving donations to Brahmans for performing the "Sarpa-Yâga" sacrifice are fairly common in mediaeval inscriptions in Southern India, and it is possible that they are really indicative of a wholesale subjection or extinction of serpent worshippers or Nâgas. The many inscriptions recording—Kings claiming Nâga descent; marrying daughters of the Nâga race; and having the "Phani-dhvaja" or serpent flag, seems to leave no room for doubt, that the Nâgas of those days were a real and powerful race of people and not the demigods of Buddhist legends or of Hindu mythology. The term Nâga does not appear to have been a tribal name, but merely an appellation used by Brahmanical writers, to distinguish those who venerated the Nâga, or hooded cobra.

This veneration for the cobra appears to be just as common among the Jains of Southern India as it is with the Hindus. In the south-west corner of the courtyard of almost any Jain temple in South Canara, will be found a group of Nâga-kals, some of them quite elaborately carved, but all of them appear to be old, thus indicating that the custom of offering snake stones among the Jains in this district is dying out.

"In the old Buddhist legends, the Nâgas are fabled to reside under the Trikûta rocks supporting Mount Meru, and also in the waters of springs, lakes, rivers, etc., watching over great treasures, causing rain and certain maladies, and becoming dangerous when in anger. They are the subjects of Virûpâksha, the red king of the western quarter and probably the Buddhist form of Siva, who is well known in Hindu mythology as Virûpâksha as well as Nâganâtha and Nâgabhûshana. Chiefs or kings of the Nagas are named in the legends and their deep reverence for Buddha, which puts men to shame, is specially characteristic of them. More than once, Nâga chiefs approached Buddha, thus Muchilinda, the tutelary deity of a lake near Gayâ, protected him from the rain; Apalâla, the guardian Nâga of the source of the Swât river in Udyâna, was converted by Sâkyamuni shortly before his Nirvâna; Elapatra, another Nâgarâja, consulted Buddha about rebirth in a higher condition; and Chakravâka Nâga is figured on a pillar at Barâhat. Even in the ritual for admission to orders, the question was introduced whether the candidate was not a Nâga †." It is quite possible that some of these fables are founded on historical facts and that some of the Nâgarâjas who figure in the stories may have been real chiefs who ruled over clans who were worshippers of the hooded cobra in the days of Buddha.

Virûpâksha, being originally regarded as the ruler of the Nâgas and king of the western quarter, may explain the reason why on the West Coast, Nâga-kals and snake shrines are always set up on the western side of a temple or a garden. Even to this day, Western India, may be truly regarded as the home of the Nâgas, if we apply this term as a name for those who venerate the hooded serpent. This narrow tract of country between the Arabian Sea and the Western Ghats having been cut off by nature from the rest of the peninsula, the popular beliefs of its people have been less subject to the influences of neighbouring cultures and religions than those of the inhabitants of other parts of India. Consequently, we find the veneration for the Nâga stronger among the inhabitants of the West Coast than in any other part of India.

From the inscriptions of the Vijayanagar kings, who ruled over Southern India from 1339 to 1565 A.D., we learn that although they erected a vast number of beautiful temples in honour of Vishnu and Siva, they retained Virûpâksha as their own family deity, and that the temple dedicated to him at Vijayanagar was, and still is regarded as the most ancient and holy temple there. This temple is now generally known as the Pampâpati temple, and is sacred to Siva and one of the few buildings left there, where daily worship is performed. At the great annual festival held in connection with this temple in the spring, a crowd of some forty to fifty thousand people still collects there for worship and amusement.

To what extent, if any, the Vijayanagar kings regarded Virûpâksha in his original form, as Lord of the Nâgas, we do not know, but some of the existing monuments at Vijayanagar

supply abundant evidence that their womenfolk were mainly Nāga worshippers. These women not only had Nāga-kals set up in the temples they attended, but they had a recognised type of Nāga Goddess which they worshipped. The two Nāga-kals, shown in Plate VII, were both found in a small ruined shrine close to the famous Hāzāra Rāmacāhanda temple which is situated just outside the royal enclosure. The style of the carving, and the position of the temple in which they were found clearly indicates that these two Nāga-kals were the gifts of ladies of rank who lived prior to the battle of Talikota in 1565 A.D., when the Muhammādan soldiers sacked the city which has remained deserted ever since. Similarly, the image shewn in Plate VIII shows that besides erecting Nāga-kals, they had their own special female Nāga deity. The figure is similar to the female Nāga or Nāgi, carved on the Nāga-kal shewn in Plate VII, but the floriated aureola above the figure's head, the two female attendants, and the fact that the Nāgi is carved on a pitha or pedestal, clearly indicates that it represents an image specially prepared as an object of worship and not as a mere Nāga-kal. The image appears to represent a veritable Queen Mother of Nāgas, and just the kind of figure the Hindu sculptor might be expected to create if he were asked to prepare an image representing the consort of Virūpāksha in his original form as Lord of the Nāgas. This idol was found lying in a field, where doubtless it had been thrown by the Muslim soldiers, near the Kodandarāma temple at Vijayanagar. It is now set up for protection, in the verandah of the Traveller's bungalow at Kamalapur.

The three old Nāga-kals shewn in Plate IX, also come from the same district. The two larger ones, were found in the Kallēvara temple at Huvinahadagalli, and appear to represent gifts made by ladies of rank during the Vijayanagar period. The Nāga-kals shewn in Fig. (a) Plate IV, represent the usual type of snake-stones found in the Bellary district. But here too, they are obviously old, and in all probability, belong to the same period. The Nagas depicted on these stone slabs are usually of two kinds, single figures and double figures. The former, represent a big king cobra, single hooded, or many-hooded, standing gracefully erect on the tip of his tail, sometimes attended by two or more little cobras in similar attitudes. The second type, which is perhaps, the most popular variety, especially in the southern districts of Tanjore, Madura and Tinnevelly, represents two cobras in the act of copulation. Sometimes, as in Fig. (a), Plate X, the circular spaces formed by the interlaced bodies of the serpents are ornamented with little figures representing children and baby cobras. As a rule, the figure of the child represents Krishna as a child with a pat of butter in his right hand.

Indian friends of mine who have witnessed cobras in sexual union, assure me that they do actually copulate in the same manner as that portrayed in these sculptures, and that they remain erect on their tails with their bodies intertwined in this position for nearly half an hour, if left undisturbed.

In marrying pipal and margosa trees, the young trees, are planted together in the same bed, and in order that they may embrace each other like two cobras in sexual union, they are tied together with ropes so that they may grow up in this position. This is well illustrated in Fig. (a), Plate V. These two trees were married about three years ago at Santaravoru in the Guntūr district. In a few years' time, when the trees have become naturally interlaced, an earthen platform retained on the outside by a rubble masonry wall, forming a raised platform around the trees, will be built. On this crude altar, the women who worship these trees, will deposit their offerings if they are blessed with offspring. Fig. (b) of the same Plate illustrates the extraordinary manner in which these married trees may eventually become interlocked. In this case, the loving embrace of the huge pipal tree, has proved too much for the poor margosa, and has killed her. Hanging from the two arm-like branches of the dead margosa, are three little miniature wooden child's cots or cradles, the humble offerings of women who have been blessed with children. At the foot of the tree is an image of the popular deity Ganēsa, the elephant-headed son of Siva, and the usual group of Nāga-kals. All these Nāga-kals are old, and the miniature wooden cradles are quite modern. This indicates a change in the nature of the offerings installed by the women who now worship these two trees and the old Nāga-kals. Apparently, the latter are no longer fashionable as offerings with the women of this neighbourhood,* or perhaps the price of Nāga-kals, like everything else in India, has risen, so that they can no longer afford to pay a sculptor and employ the carpenter instead. The Nāga-kals in this group are different in form to those usually found in the northern districts of the Madras Presidency. Most of them are carved in the round, and not on stone slabs. They are of the same type as those shown in Plate XI which were found in a big group of Nāga-kals near Adichanallur in the Tinnevelly district, famous for its wonderful ancient urn-burial site. They are single-hooded or many-hooded and the latter generally have a little figure of Krishna overshadowed by the serpent's hoods. They appear to belong to the same period as the stone slab variety. It may be a matter of mere coincidence, but some of these Nāga-kals when viewed from behind represent in form, the shape of linga, or phallic emblem of Siva. This is well exemplified in figure (b), Plate X. The back view of some of the Naga-kals carved in the round shows this form of the linga even in a more marked degree than that shown here.

In Jean Capart's "Primitive Art in Egypt," there are several illustrations of Egyptian antiquities ornamented with interlaced serpents in sexual union, of exactly the same type as those carved on Indian Nāga-kals, and he states that the same design is met with on Chaldean monuments. So perhaps this curious design of interlaced serpents may have a Western origin.

* This tree stands outside the Narasimha temple near a big tank at the foot of the Anamalai hill near Madura.

THE MANUFACTURE OF STONE IMPLEMENTS IN PREHISTORIC TIMES.

To the south and east of Demaketiapalle, a small village situated eleven miles to the east of Hindupur railway station in the Anantapur district of the Madras Presidency are a number of small rocky hills, more or less connected together and which rise abruptly from the plains. Plate XII (a) illustrates one of these hills as seen from the Travellers' bungalow at Demaketiapalle. Running along the crest of the hill is an outcrop of black trap, which when viewed from a distance resembles the ruins of a fort wall. Plate XII (b) illustrates these black trap boulders as they appear at close quarters. When complete, these boulders are more or less uniform in size, generally dome-shaped, from one to two feet in height and about two feet thick. They are closely packed together and very firmly imbedded in the ground. Most of the boulders shown in plate XII (b) are not complete, as almost all of them show signs of having been struck with stone hammers in order to produce the flakes required for working up into finished celts. Hundreds of flakes and partly made stone implements, together with a quantity of stone hammers, may be found lying around the bases of these boulders, the latter showing unmistakable signs of being the original blocks from which the flakes were struck. In some cases, I was able to replace the flakes on the very blocks from which they were struck and thus the first process of the manufacture of a stone celt became apparent, so much so, that I was able to produce a number of stone flakes similar to those illustrated in plate XIII (a) and (b) by simply picking up a stone hammer and bringing it down with a good smart blow on the crown of one of the dome-shaped boulders. This part of the making of a stone implement is simple enough and does not require any practice, a stone hammer and a strong arm is all that is required. But the trimming of the edges of the flake and the working of it up into an implement or weapon is a very different matter and a very difficult one. Judging from the number of partly-finished celts lying on the ground, all of which were broken and useless as implements or weapons, it would appear that for every finished celt made, dozens of failures must have occurred. The trimming of the edges of the flakes must have been done by pressure and not with the hammer. I tried this myself and found that the use of the hammer for this work invariably broke the flake, but I was successful in trimming the edges by pressure applied by the aid of another stone. The size of the flakes produced varies according to the size of the boulder and the power of the blow given. The blocks being dome-shaped and the blow being given on the crown of the boulder, the flakes produced are naturally convex outside and slightly concave on their inner sides and taper towards the top or point where the blow was received on the block (Plate XIII (a) and (b)). Flakes of this type may be picked up here by the hundred, some of them very large, and many of them partly worked.

Since this particular spot was a factory where celts were made, it is not surprising that one does not find here perfect specimens of finished implements or weapons. As soon as the finished celt was produced it would naturally be bartered for food by the man who made it. However, sufficient broken celts remain to give one an idea of the sizes and shapes of some of the finished articles produced. Plate XIV (a) and (b) illustrate some of these. In plate XIV (a), we have a small hammer and a broken axe head. The hammers are rounded water-worn stones of various sizes taken from the river-beds, and their undersides are usually flat. Plate XIV (b), illustrates some of the more highly worked flakes approximating nearly to the finished article. In Plate XV we have examples of the true celt, but unfortunately both specimens are broken. The large broad-bladed spear head shown here is $1\frac{1}{2}$ inches long and $4\frac{1}{2}$ inches wide at its greatest width and is a particularly large specimen. It seems almost too large and heavy to be of any practical use as a weapon, so perhaps it was made merely as an ornament or symbol of authority to be mounted on a wooden shaft and set up outside a chief's hut.

A REPORT ON THE EXCAVATION OF CERTAIN CAIRNS IN THE KURNOOL DISTRICT.

At a distance of about two miles to the east of Gajjalakonda railway station in the Kurnool district, there is a range of small rocky hills running more or less from north to south. Near the foot of one of the higher hills, about three miles to the south-east of the railway station, there are a number of cairns and stone circles of the type shown in Plate XVI, Figures A and B. They stand mostly on Government waste land, which here is a vast open common strewn with stones and rocks and covered with thorny trees and bushes. It is a red soil country with patches of cultivation around the neighbouring hamlets, but the main occupation of the local villagers appears to be breeding cattle, sheep and goats which they pasture in large herds on the vast common which extends in all directions as far as the eye can see.

These tombs are of two kinds as may be seen in Plate XVI, Figures A and B; but in all probability, originally, they were all of the B type. As I found that the villagers take away the stones for building rubble walls around their fields, and in this manner a number of cairns have

been obliterated. In size, the cairns vary from about 6 to 26 feet in diameter including the outer ring of big retaining stones, and when complete, the dome-shaped mound of smaller stones and earth inside the circle rises to a height of about 3 feet above the natural ground level. They exist in groups but without any order or arrangement so far as one can judge. Some stand close together almost touching each other whilst others are scattered about some distance apart, and both large and small cairns are found in the same group. Three of the largest cairns were of the type shown in Plate XVI, Figure A, with the outer ring of stones composed of big boulders of white quartz. Thinking that these particular graves might contain more important remains than the others, I decided to open these three first. On digging down into the cairn for a depth of from one to two feet, one comes across the great slabs of stone forming the roof over the cell-tomb below as may be seen in Plates XVII and XVIII. The tomb consists of a large rectangular chamber about 10 feet in length, $5\frac{1}{2}$ feet in width and 7 feet in depth, with a small entrance passage on the south side $4\frac{1}{2}$ feet in length, $1\frac{1}{2}$ feet in width and 3 feet high. The sides and floor of the tomb and entrance passage are walled and flagged with massive slabs of cut stone which are firmly imbedded in the ground in an upright position and help to carry the heavy slabs above forming the roof over the tomb. A glance at Plates XVII and XVIII explains the nature of their construction far better than any written description can do. The measurements given above refer to the particular tomb illustrated in Plates XVII and XVIII which was the largest tomb we discovered at Gajjalakonda, some of the other tombs opened were smaller but similar in construction and all had the small entrance passage facing due south. All the tombs including the entrance passages were packed to the roof with earth and stones, showing that the tomb was filled up in this manner before the roof slabs were put into position. The entrance passages into these tombs were found closed both back and front and the entire passage was filled up with earth. As a rule, they contain nothing, but in the case of the big tomb shown in Plates XVII and XVIII we did find a little earthenware saucer standing on the floor of the passage on the east side of the inner entrance (See Plate XVIII). On removing the entrance passage and the earth and stones from the interior of the tomb chamber, we found the remains of six separate coffins or stone partitions let into the floor of the chamber, each containing the remains of human bones, domestic pottery vessels and large pots or urns for food and water, but we did not find any traces of stone or metal implements or weapons, neither did we find any beads or jewellery of any kind. In fact we found nothing to help one in ascertaining the age of these tombs. Most of the stone slabs had been cut and dressed with metal tools, so they must belong to the iron age, but beyond this we know nothing concerning the people who built these quaint sepulchres or at what period they lived. The nature of the pottery and the construction of the tombs show that they were a highly-civilized race of people and no mere wandering jungle tribe. On removing the six coffins or stone partitions from the floor of the big tomb shown in Plates XVII and XVIII, we found indications of four more coffins below the upper ones together with the usual remains of small fragments of human bones and broken pots in each. The positions of these coffins are shown in the plan and section given in Plate XVIII. No skulls were found and no large bones. Small broken portions of skulls and bits of the arm and leg bones alone were found, and these were all firmly imbedded in the earth and stones with which the entire tomb chamber was filled. We did not find a single trace of rib bones, vertebræ, pelvis bones or those of the hands or feet and there were no signs of any teeth. The bones appeared to have been collected from somewhere long after death and all thrown into their coffins at the same period when the tomb was constructed. None of the bones appeared calcined, but rather that they had been dried and bleached in the sun before being put into the tomb. In the case of the large tomb shown in Plates XVII and XVIII, it appears to have been a family vault containing the remains of at least eight or ten separate persons, together with their domestic vessels and large pots originally containing food and water. All the pots and vessels were full of earth often mixed with decayed grain and some of the smaller vessels contained minute fragments of bone mixed with fine red earth. All these fragments of bone appeared to be human remains so far as I could judge. Most of the domestic vessels found in these cell-tombs were similar to those shewn in Plate XX, Figure B, and Plate XXII, Figure B. They were small and made of a buff-coloured pottery, neatly turned and well-baked. The large food and water jars were of the types illustrated in Plate XXIV; these were mostly of a deep red colour, glazed and ornamented with incised lines and a few simple raised mouldings. Some of these urns also showed signs of having received a false black glaze both inside and out. All the vessels were wheel-made.

The second tomb opened, was found to be of the same type but smaller than the one just described, only instead of containing stone coffins to hold the remains of the dead, we found a single buff-coloured earthenware sarcophagus standing on the floor in the south-east corner of the cell chamber. It was filled to the brim with red earth and contained fragments of human bones and it had no lid or cover. Its position in the tomb is illustrated in Plate XIX, Figure A. It was raised from the floor of the tomb by three pottery ring stands and two pots as may be seen in Plate XIX, Figure B. A small saucer-like vessel and the curious pottery made ladle with a solid handle shown in Plate XX, Figure B, were also found underneath the sarcophagus. The latter was too decayed to allow of it being removed without falling to pieces, so I had a careful drawing of it made before it was removed; this is illustrated in Plate XXIV. The ornamental band around the rim of the sarcophagus was decorated with two lines of simple cable-like

moulding with a flat space between decorated with finger prints. It measured 3 feet, 2 inches in length $7\frac{1}{2}$ inches in height and $10\frac{1}{2}$ inches in width across the top, tapering slightly towards each end. The sides were 1 inch thick at the top, becoming thicker towards the bottom. In another tomb of the same kind, we found a similar pottery sarcophagus, placed in the same position in the tomb and raised from the floor on ring stands, but without any domestic vessels or food or water pots. In this case, the moulding around the rim of the sarcophagus consisted of one line of bold cattle ornament around the rim. It contained nothing but fragments of bone mixed with fine red earth. Plate XX, Figure A. shows the style of these ring stands and also shows one of the food or water jars. The ring stands are open at both ends, made of buff-coloured pottery and were generally used for supporting vessels with long-pointed bases of the amphora type, both pots and ring stands were found packed with red earth.

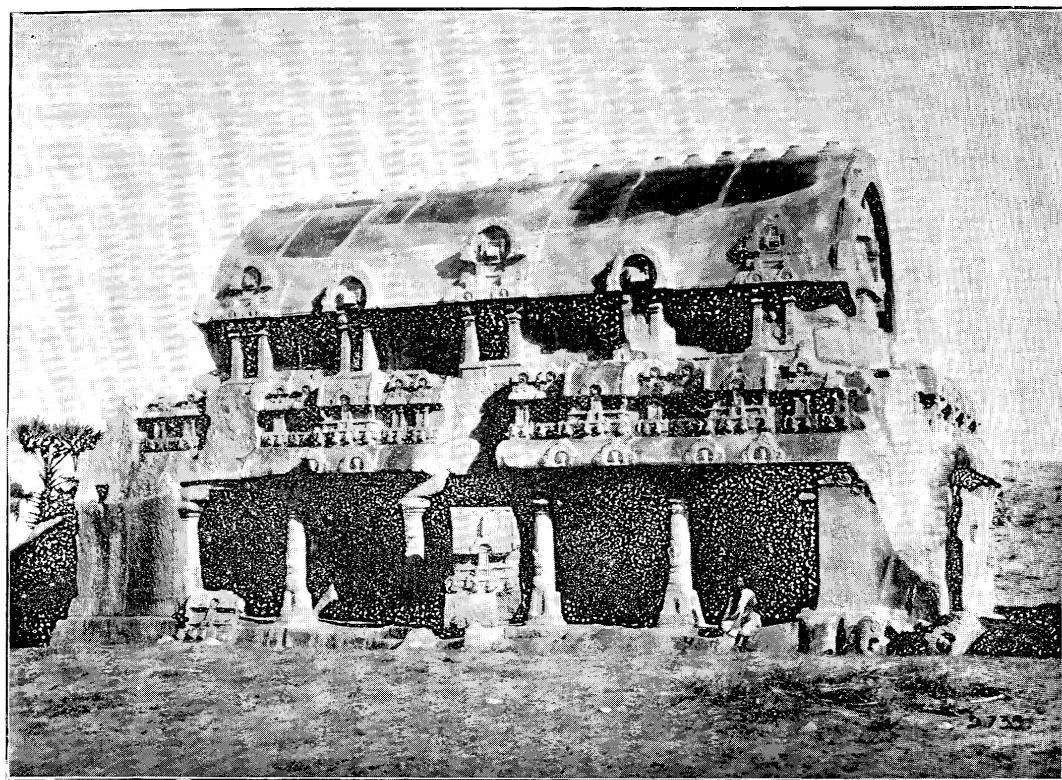
A fourth tomb of the same type of construction was opened at considerable trouble but yielded nothing but one small broken pot which was placed in the north-east corner of the cell chamber. In this particular tomb we did not even find traces of bone. It was a particularly well-built tomb and it was opened with special care, but the result was most disappointing.

After this disappointment, I left this group of cairns and went to another group about 500 yards to the north of this site. Here the cairns were smaller and of the type shown in Plate XVI, Figure B. On digging into one of these to a depth of about 3 feet, we came across a group of sarcophagi and earthenware pots covered by a big un-cut rough slab of stone as may be seen in Plate XXI, Figure A. On removing the block of stone, we found two earthenware sarcophagi surrounded by food and water pots. Instead of standing on ring stands to support them from the ground, the undersides of the sarcophagi were each provided with eight little legs as may be seen in Plate XXI, Figure B. The sarcophagi contained nothing but a few fragments of bone mixed with fine red earth of the usual kind. The best of the food and water pots found in this tomb are illustrated in Plate XXII, Figures A and B. I had not time to open any more cairns in this group but before breaking up camp, I returned to the first group to finish excavating a tomb which had been partly opened by some railway official and the work left unfinished. This tomb is illustrated in Plate XXIII, Figure A. It is of the usual type of construction, but it contained no stone coffins or sarcophagi, only two or three large pots of the type shown in Plate XXIV. Standing against the east wall of the tomb were two slabs of stone, about four feet high and $2\frac{1}{2}$ feet wide, firmly imbedded in the floor in an upright position and about 4 feet apart. They appeared to be supports for a shelf set up against the east wall of the tomb. The tops of these two slabs were provided with mortise holes as though to hold the tenons of a wooden shelf, but no signs of a shelf of any kind was found. The slab at the north end of the cell was quite plain except for the two mortise openings on top, but the slab at the southern or front end of the tomb was very peculiar as may be seen in Plate, XXIII. Figure B. What this quaint design may represent I have no idea. So far as I know, nothing of the same kind has ever been found in an Indian cell-tomb before. This was the only stone we found that showed any signs of having been carved or decorated. Many of the slabs forming the walls and floors had been cut and dressed with metal tools, but we found no other attempt at ornamental stone-cutting.

The nature of the construction of the tombs, the similarity between the sarcophagi, domestic vessels and pots found in each tomb, seem to indicate that all these graves belong to about the same period and were set up by the same race of people. However, it is strange that so many different types of burial should exist side by side on the same site. Perhaps, the mystery concerning their origin might be solved if more of these tombs were opened and examined, as no two tombs appear to be exactly the same; and if further excavation work is carried out here we may eventually find some article that will give us a clue as to who these people were, who provided their dead with such massive Egyptian-like tombs. When time permits, and should the Government accord sanction to my proposal, I should like to visit Gajjalakonda again before finally abandoning the site and open a few more of these quaint tombs.

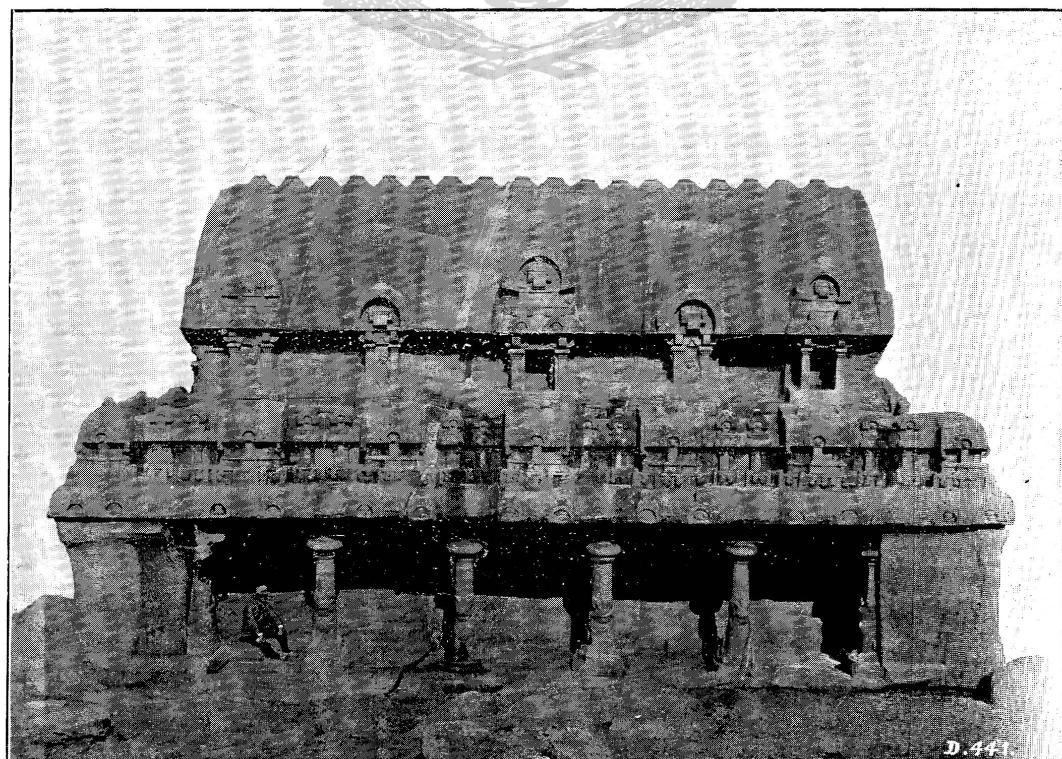
Thanks are due to Mr. H. M. Hewett of Kotagiri for having called attention to the existence of this ancient site and for suggesting its inspection by this department.

PLATE I. (a).



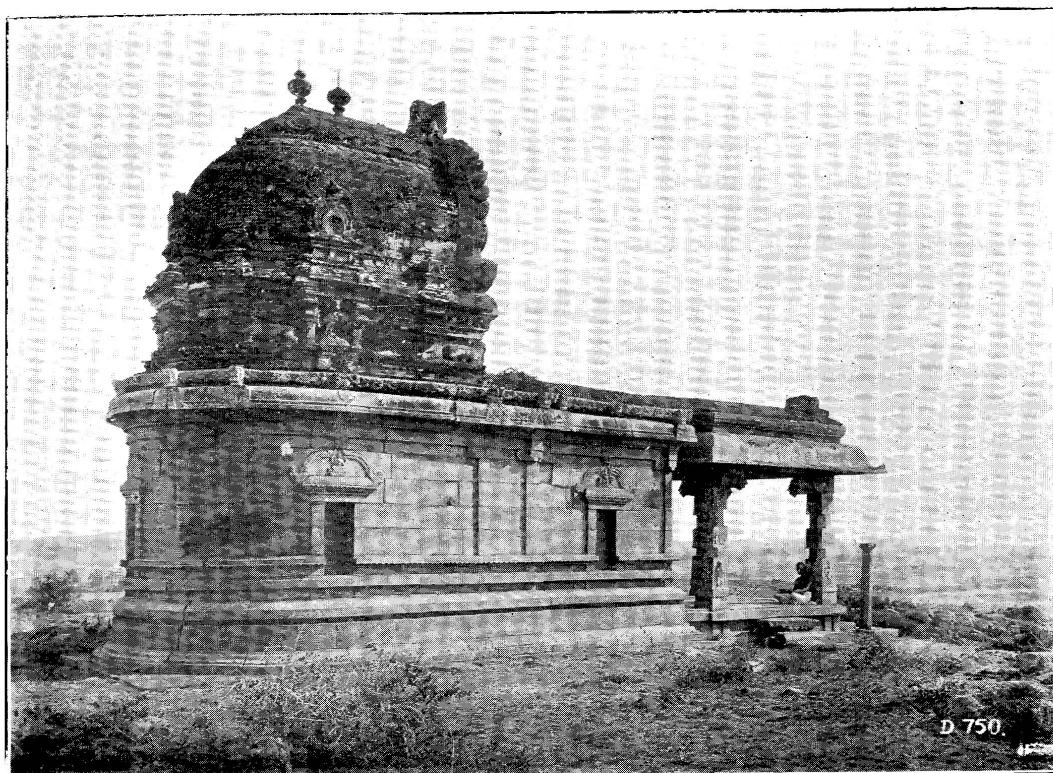
Bhima's ratha at Mahabalipuram. (Before repairs.)

PLATE I. (b).



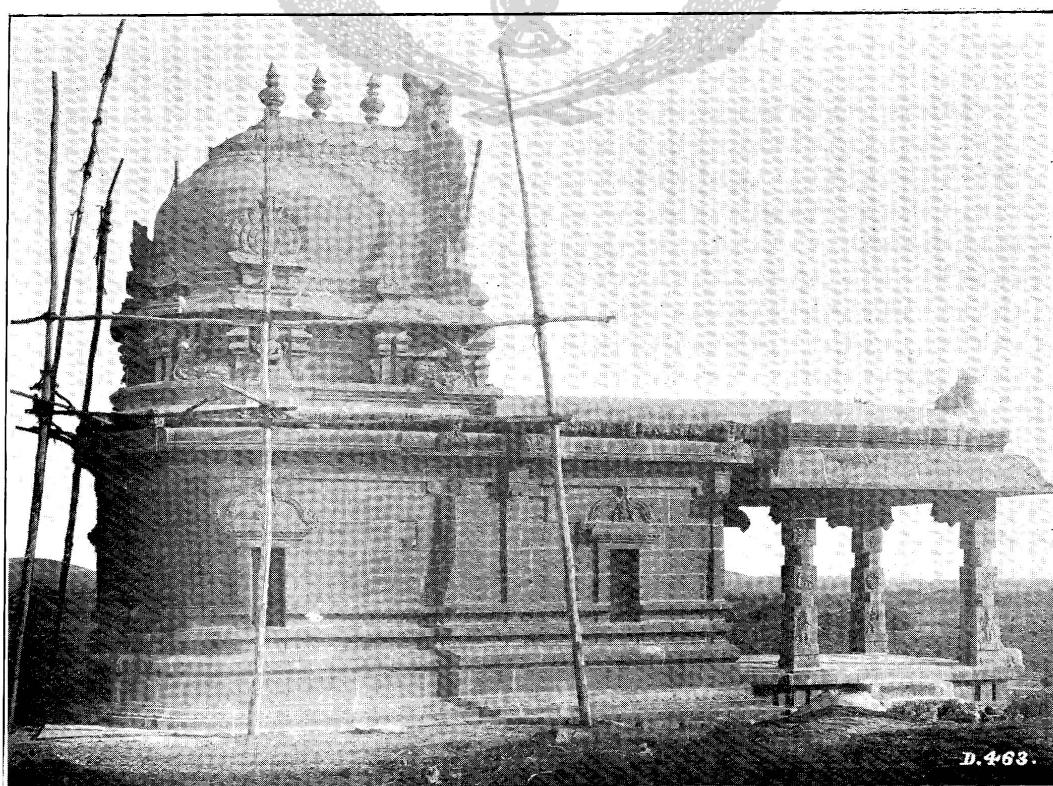
Bhima's ratha at Mahabalipuram. (After repairs.)

PLATE II. (a).



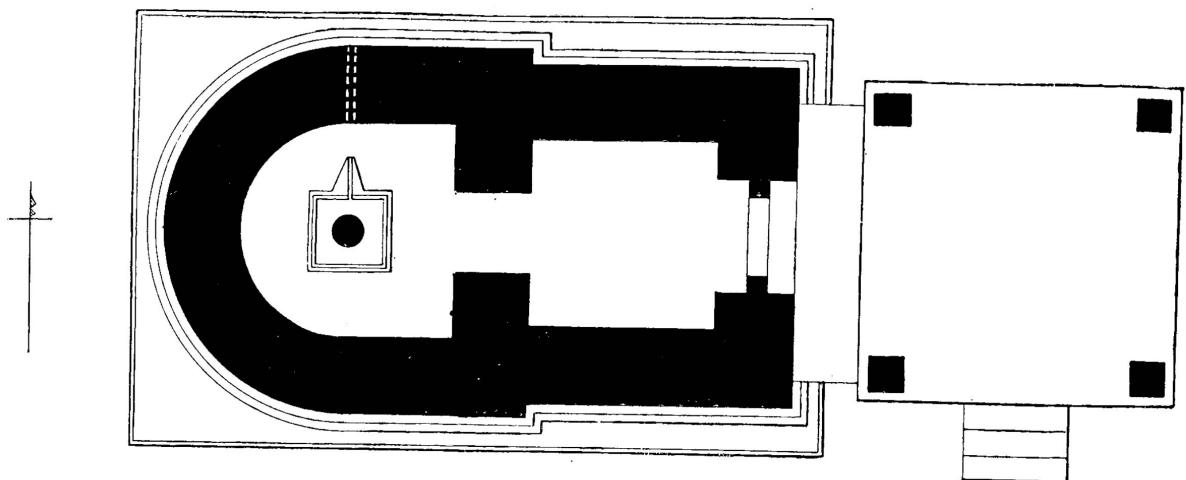
The Vadāmallisvara temple at Oragadam, Chingleput district. (Before repairs.)

PLATE II. (b).

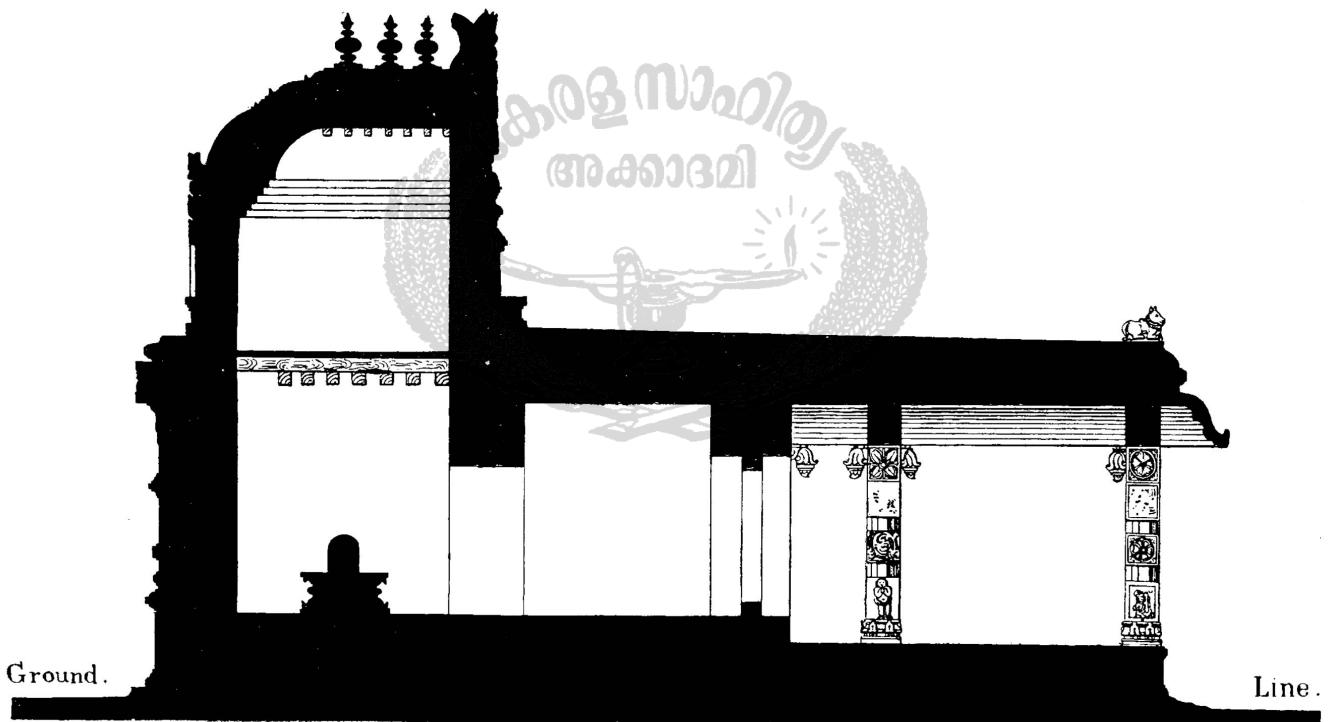


The Vadāmallisvara temple at Oragadam, Chingleput district. (After repairs.)

PLATE III.



PLAN.



SECTION.

A. H. Longhurst, /15.

Superintendent.
Archl, Dept, S. Circle.
Madras.

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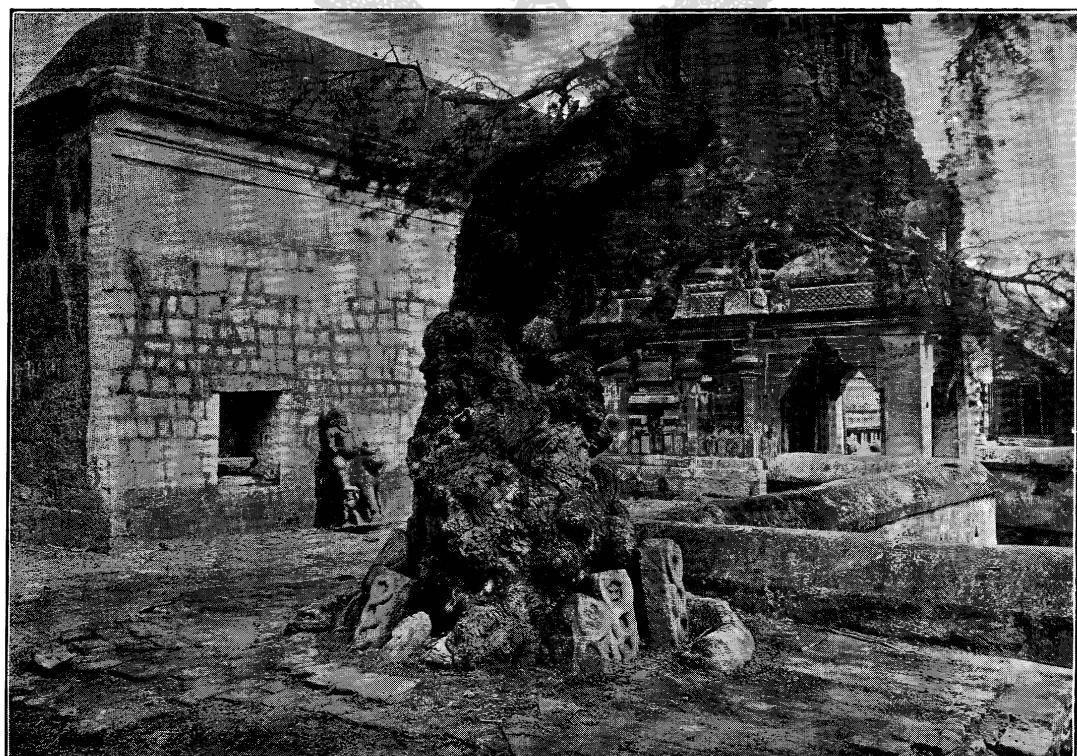
The Vadāmallisvara temple at Oragadam, Chingleput district.

PLATE IV. (a).



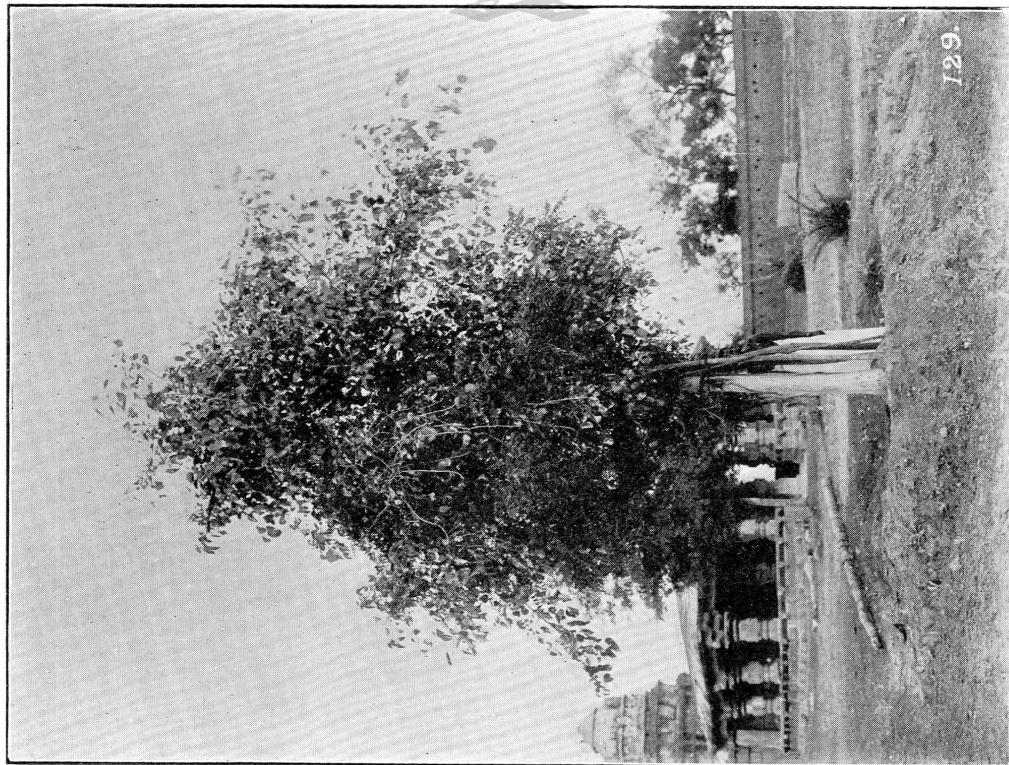
A group of nāga-kals in the courtyard of the Kesava temple at Chippagiri,
Bellary district.

PLATE IV. (b).



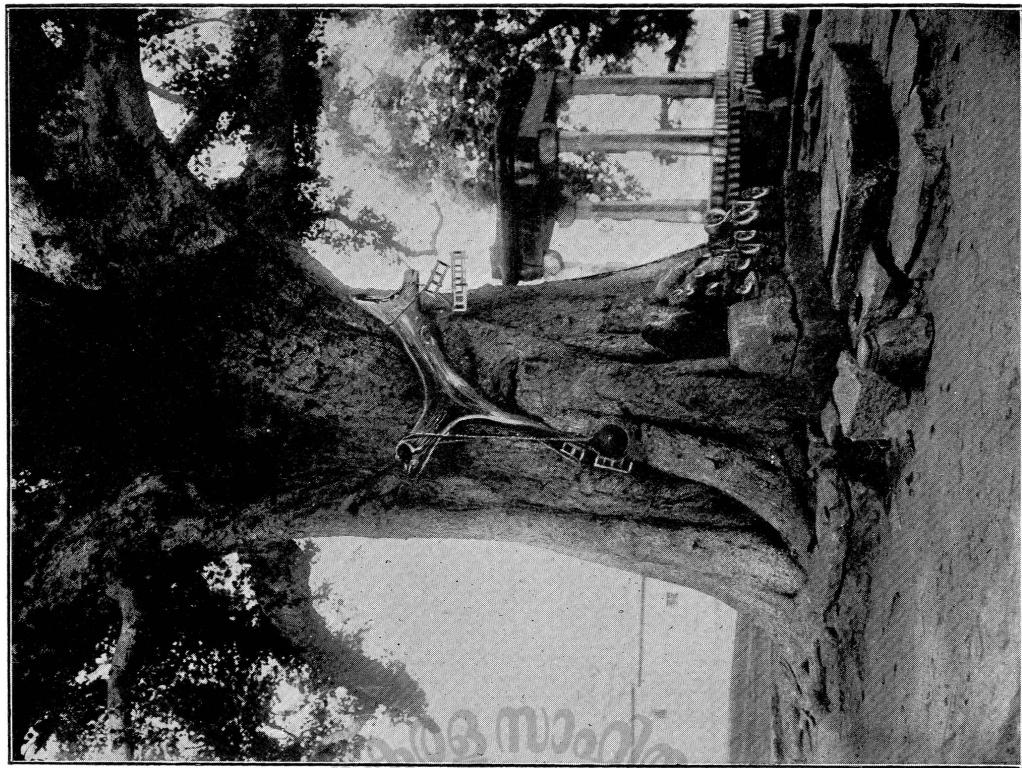
A group of nāga-kals under a margosa tree in the courtyard of the Pattesvaram
temple, Tanjore district.

PLATE V. (a).



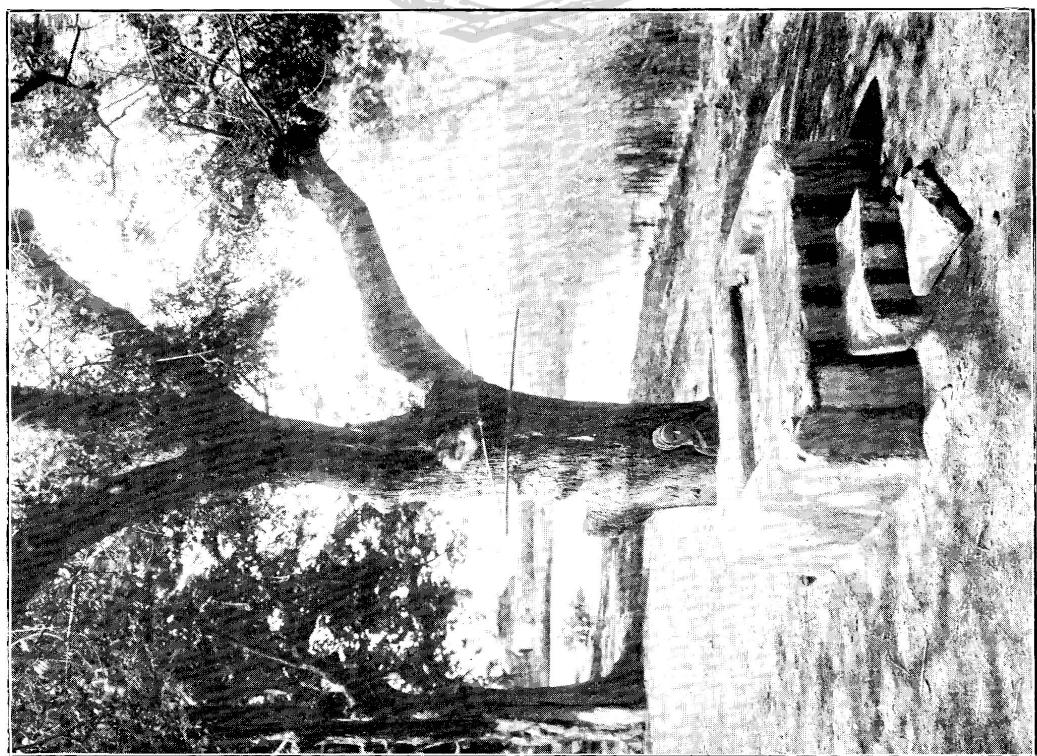
A pipal tree married to a margosa tree at Santaravoru, Guntur district.

PLATE V. (b).

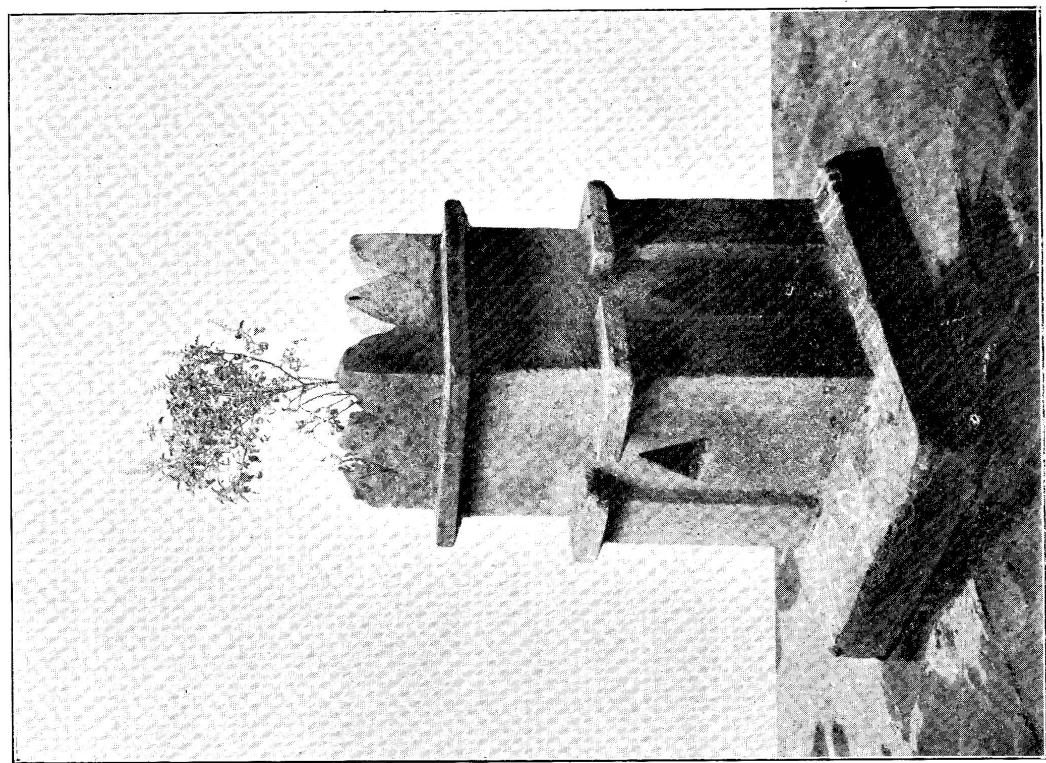


An old pipal tree married to a margosa tree, near Madura.

PLATE VI. (a).



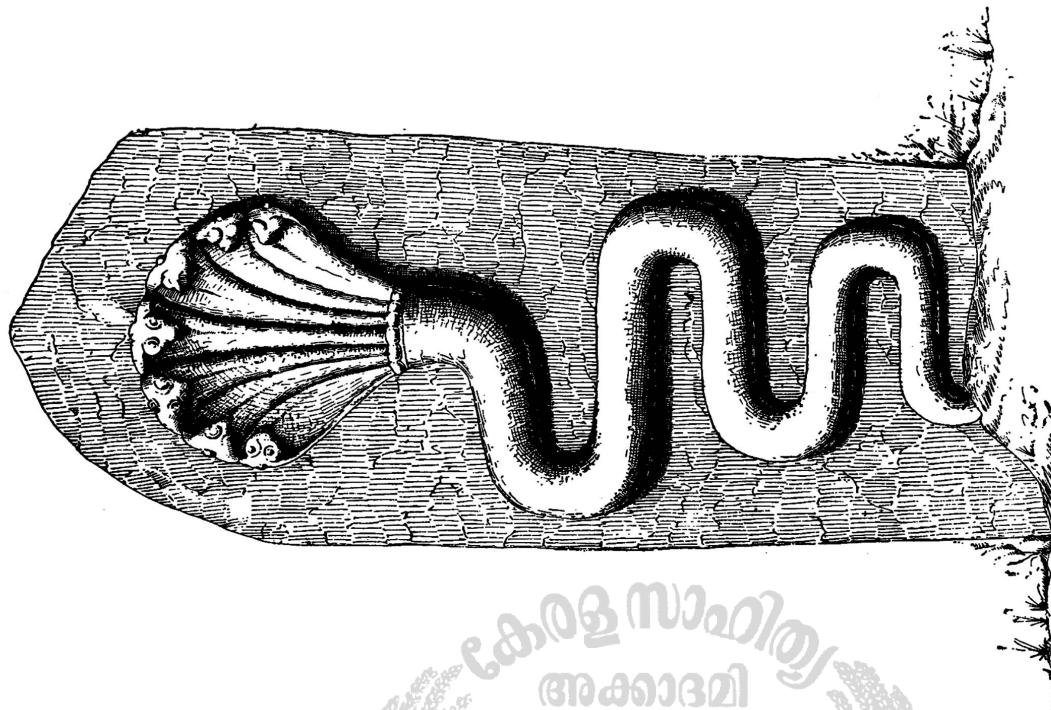
A Mariamma shrine near Madura.



A tulsi plant and altar, Madras.

A. H. Longhurst 15.

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Two naga-kals discovered at Vijayanagar (Hampi Ruins).

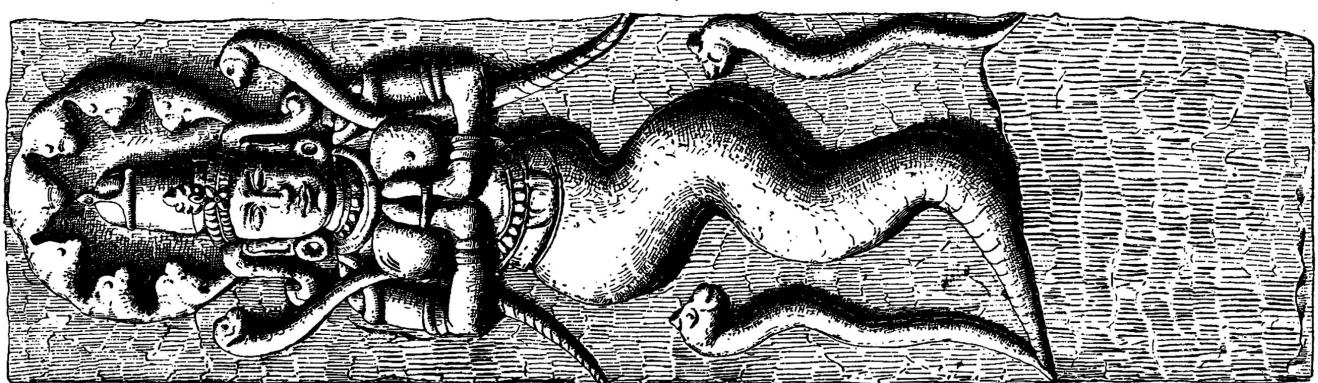


PLATE VIII.

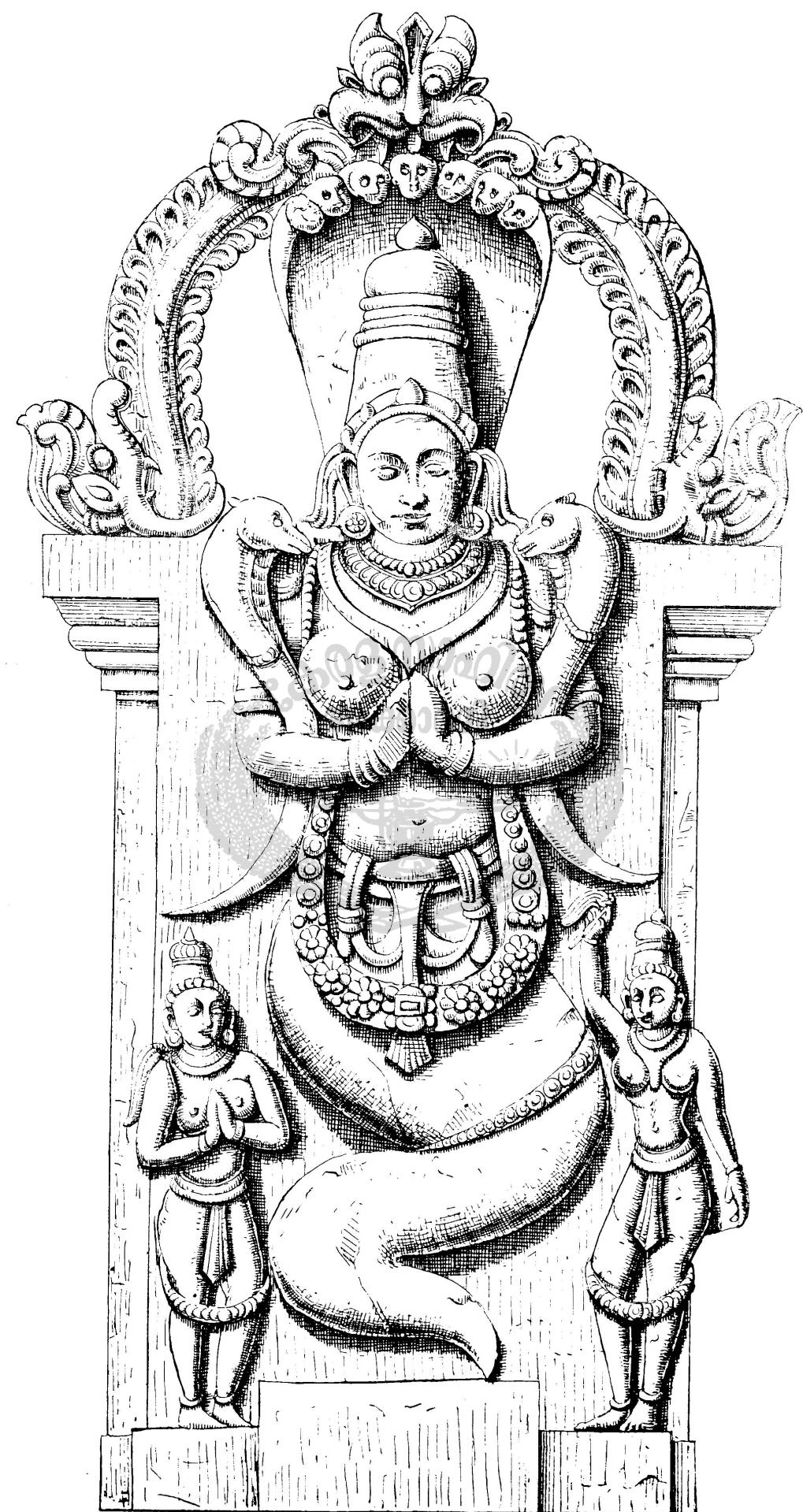
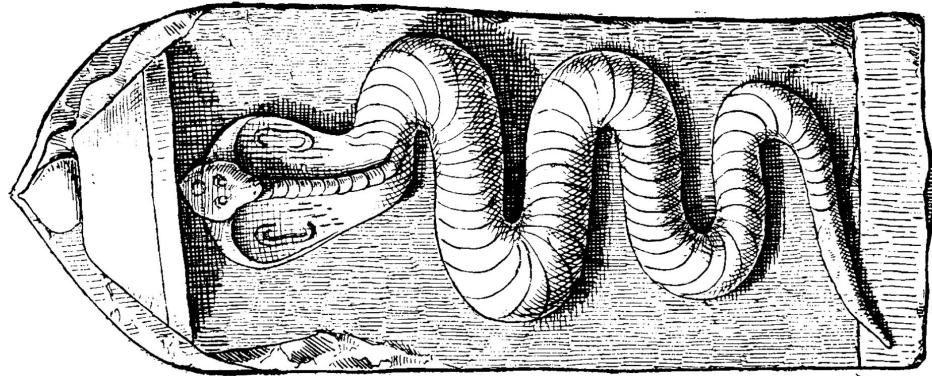


Image of a female nāga deity found at Vijayanagar.

PLATE IX.

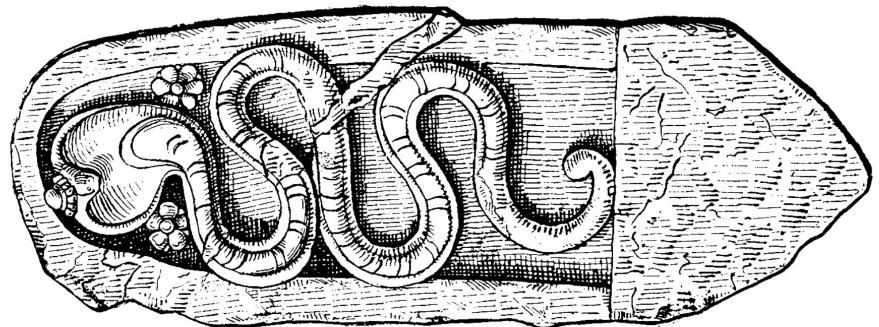
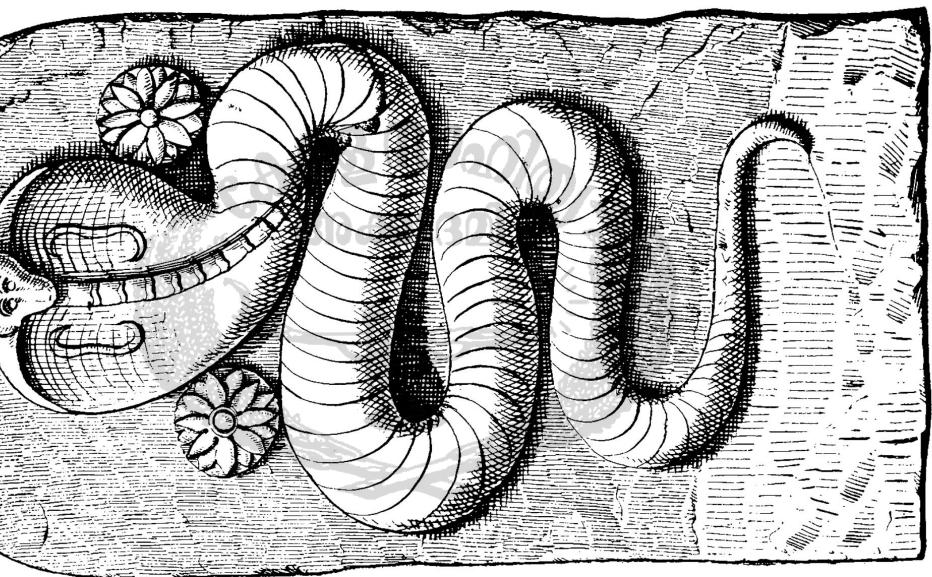


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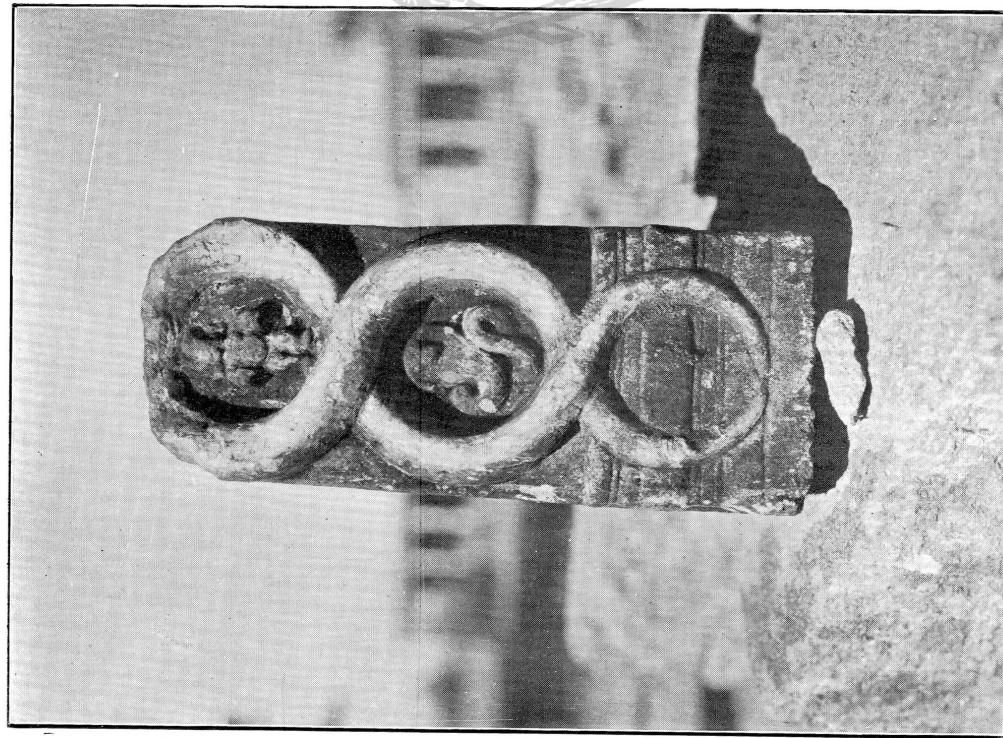
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A.H.L / 15.

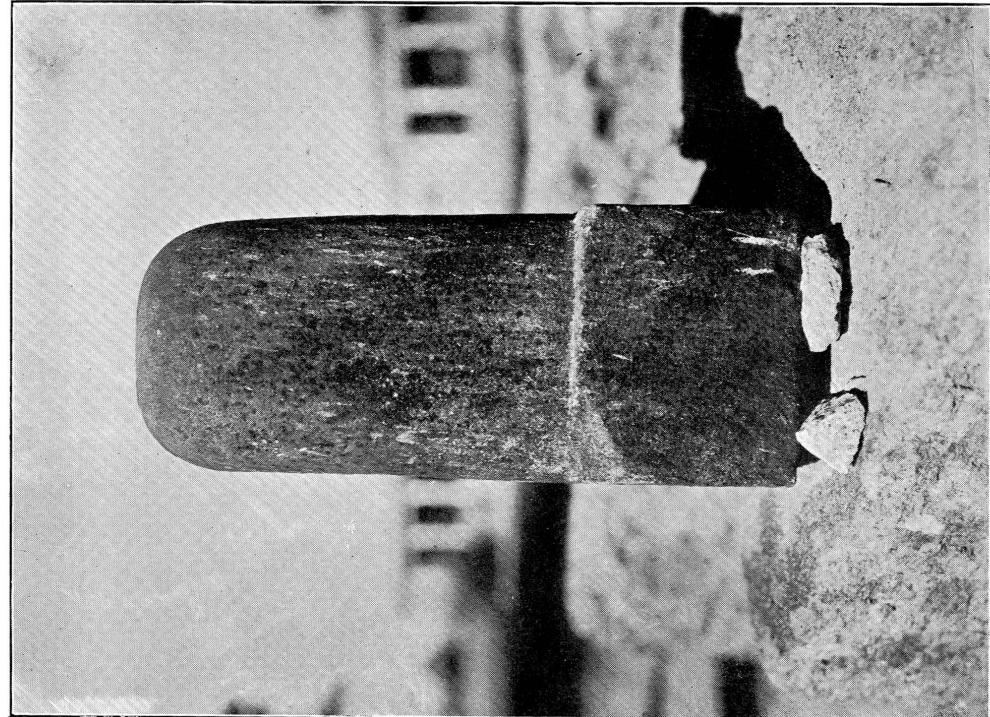
Three nāra-kāla discovered at Huvinahadaralli, Bellary district.

PLATE X. (a).

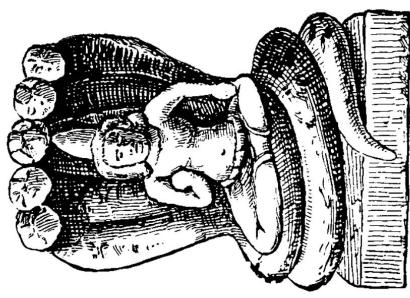
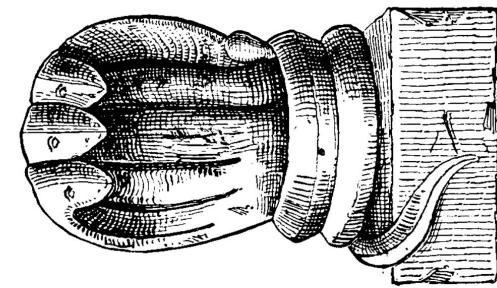
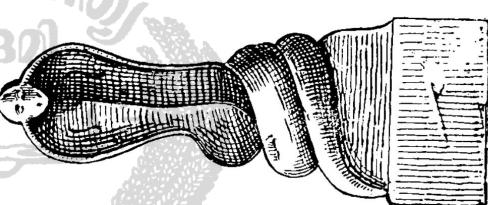
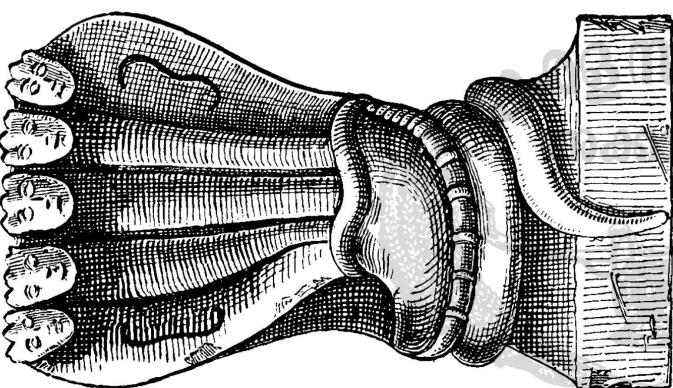
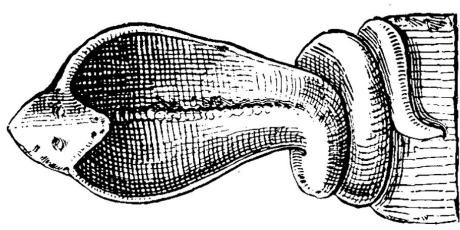
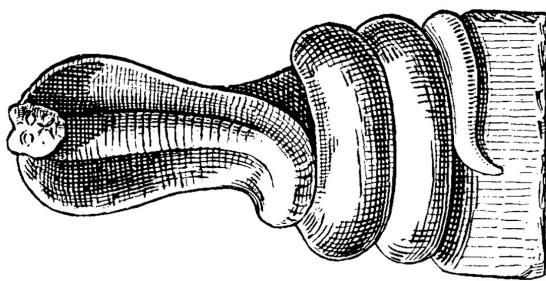
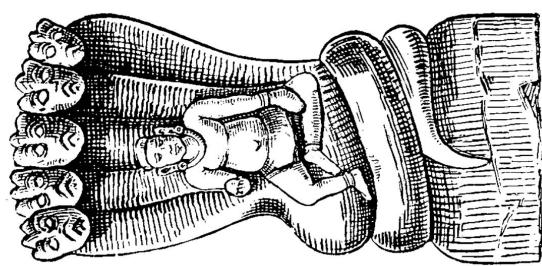


Nāga-kal from Madura representing two interlaced serpents.
(Front view.)

PLATE X. (b).



Nāga-kal from Madura representing two interlaced serpents.
(Back view.)



Scale of 12

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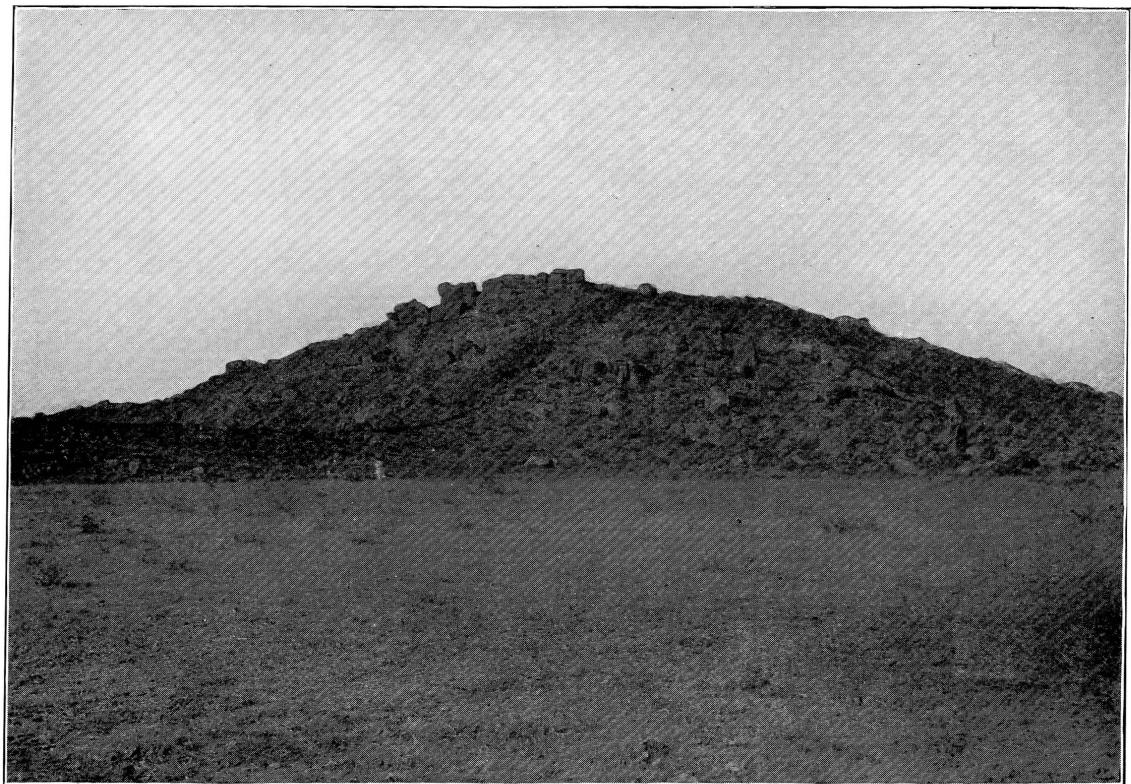
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2

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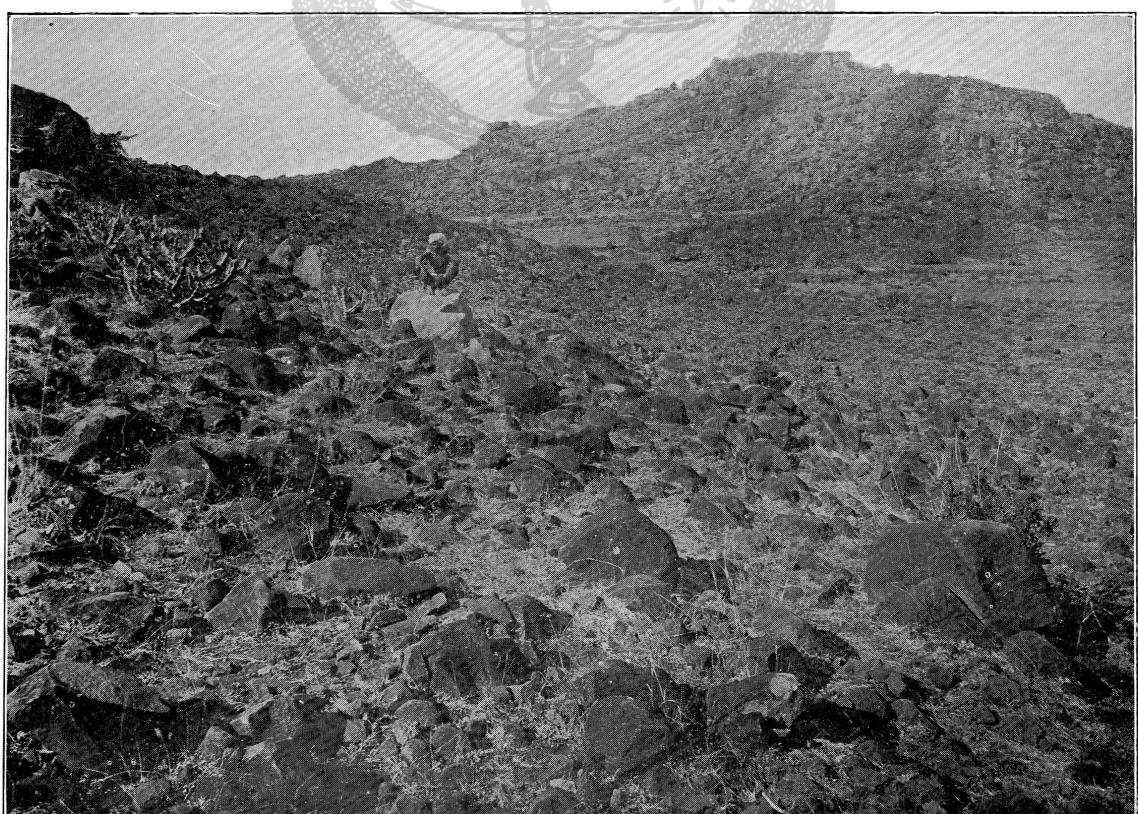
A. H. Longhurst / 15

PLATE XII. (a).



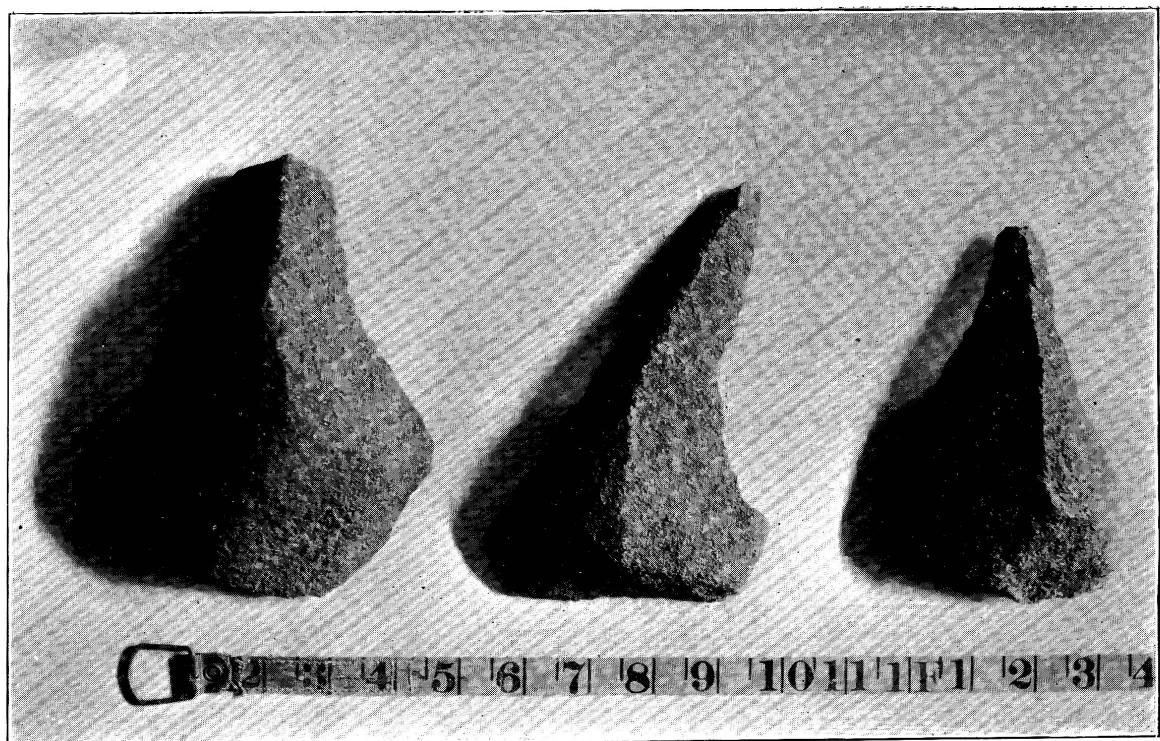
General view of the hill at Demaketiapalle.

PLATE XII. (b).



Stone Implement Factory at Demaketiapalle.

PLATE XIII. (a).



Stone flakes, showing convex side.

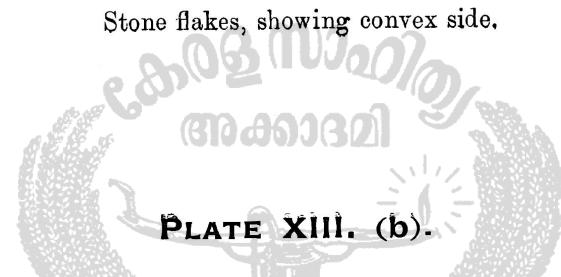
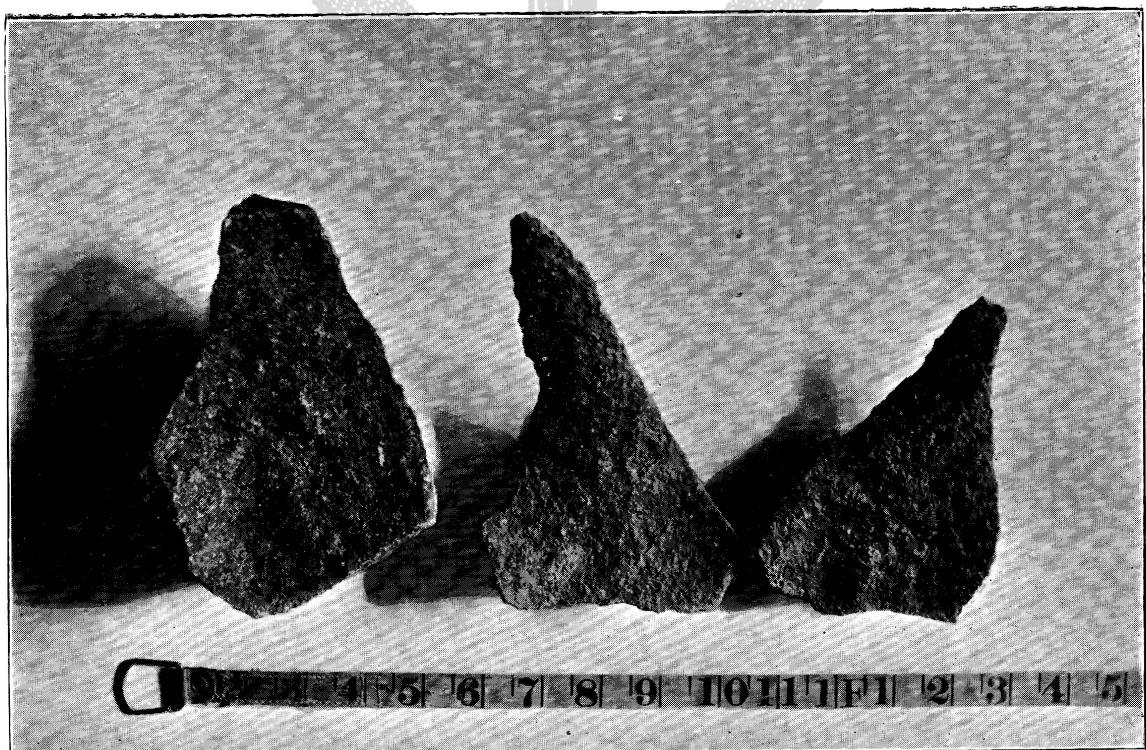
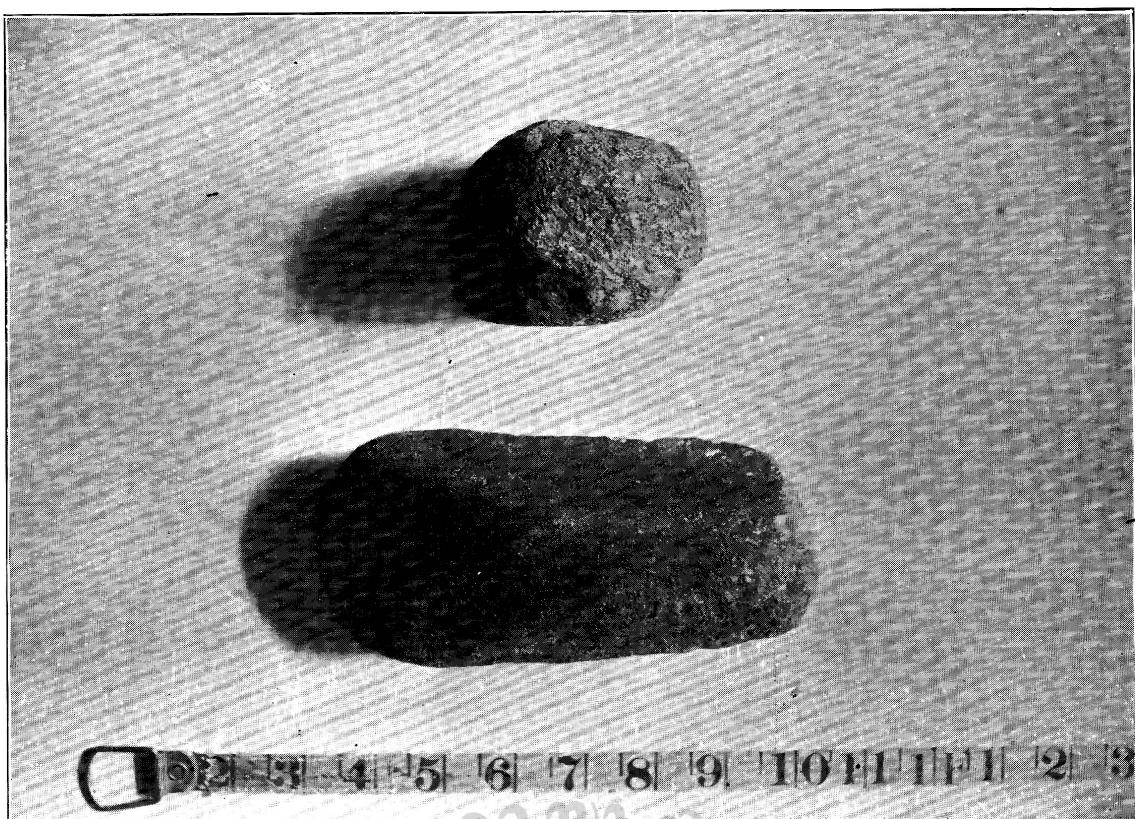


PLATE XIII. (b).



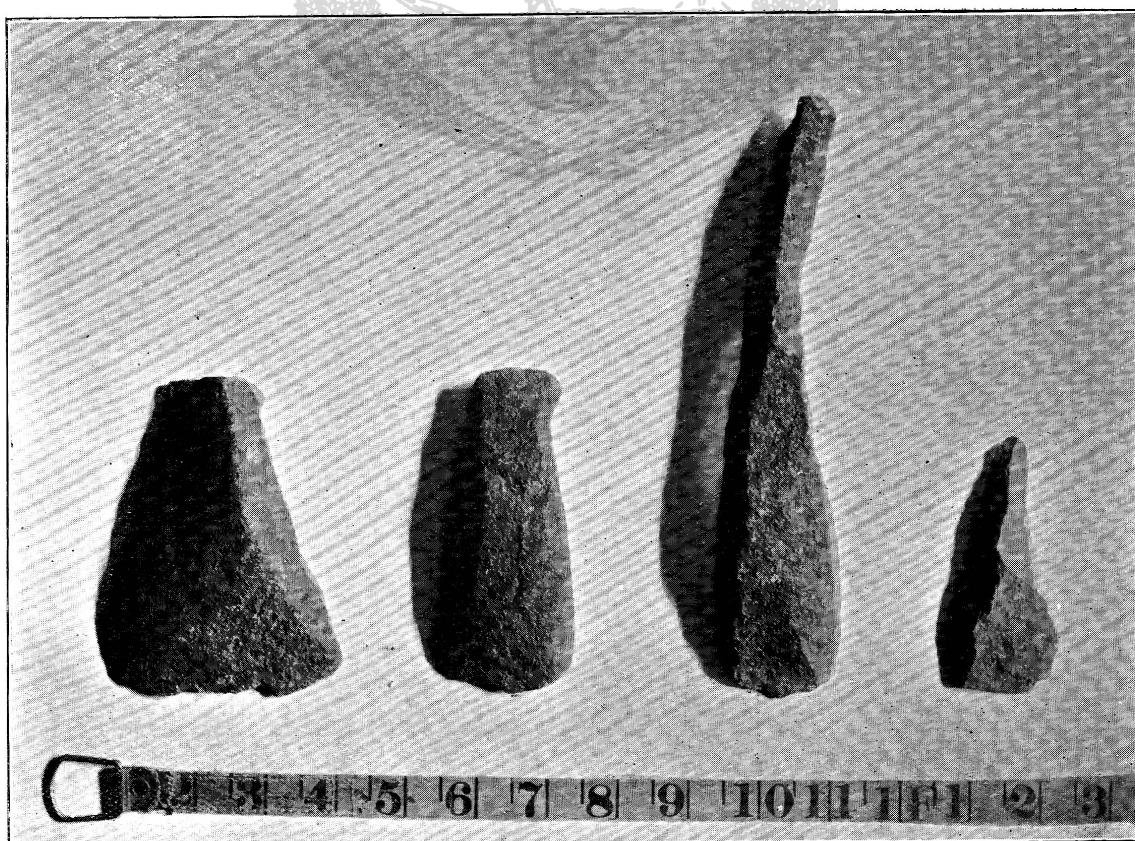
Stone flakes, showing concave side.

PLATE XIV. (a).



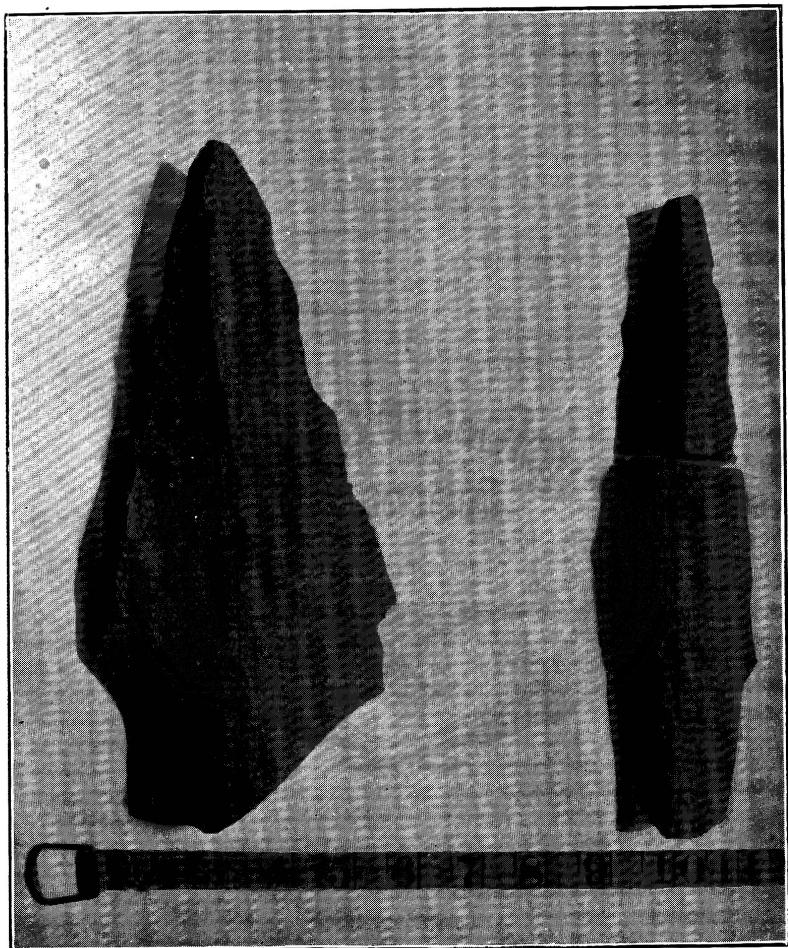
Stone hammer and broken axe head.

PLATE XIV. (b).



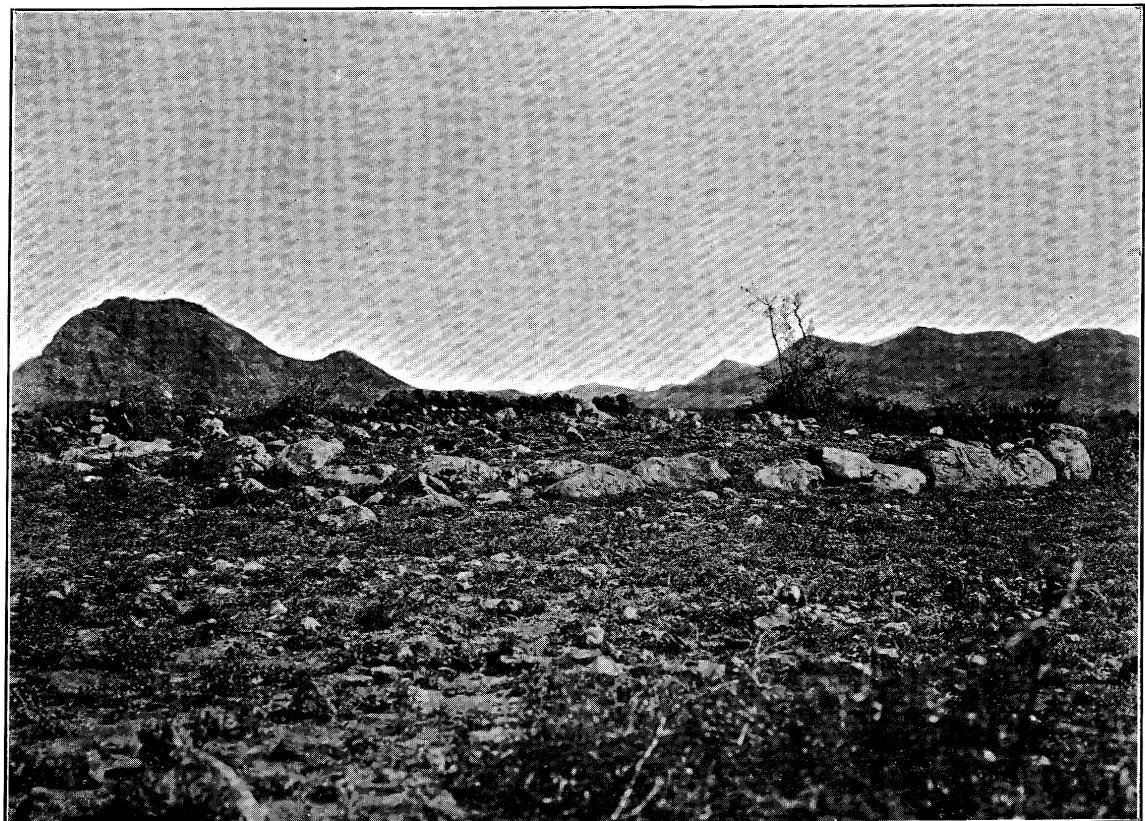
Partly-worked stone flakes.

PLATE XV.



Broken stone spear heads.

PLATE XVI. (a).



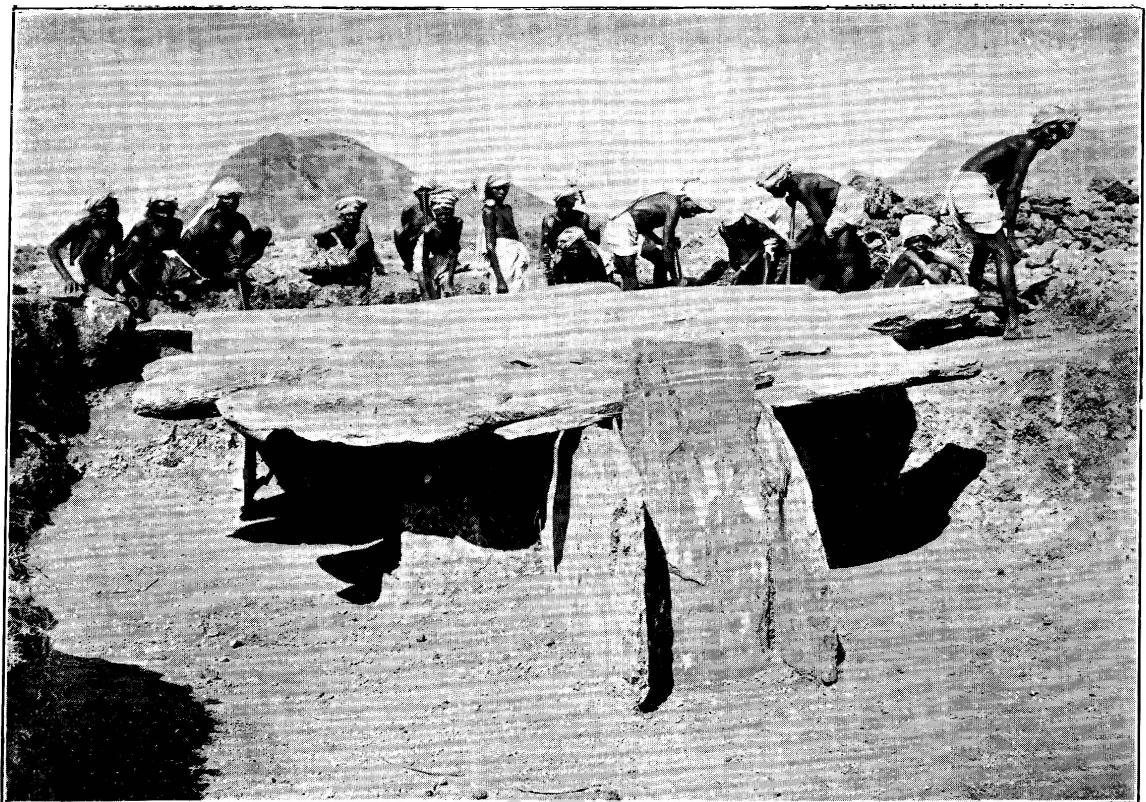
View of a large cairn at Gajjalakonda.

PLATE XVI. (b).



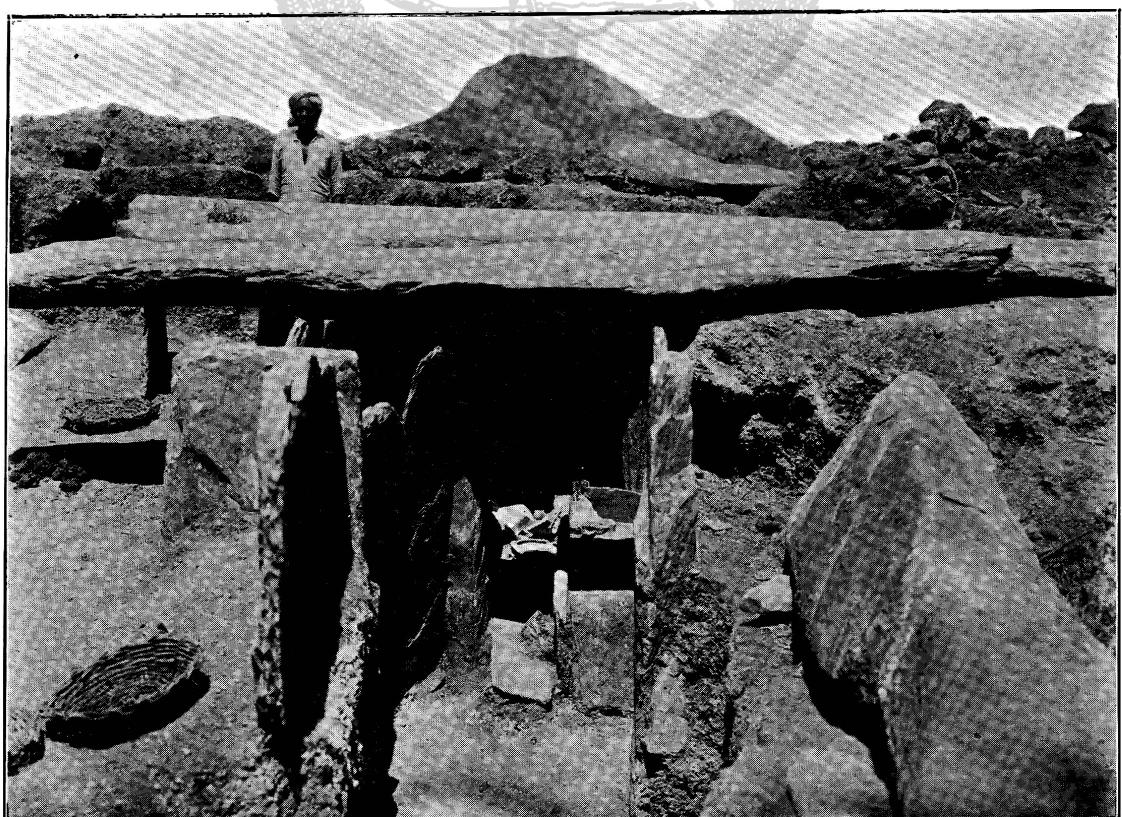
View of a smaller cairn at Gajjalakonda.

PLATE XVII. (a).



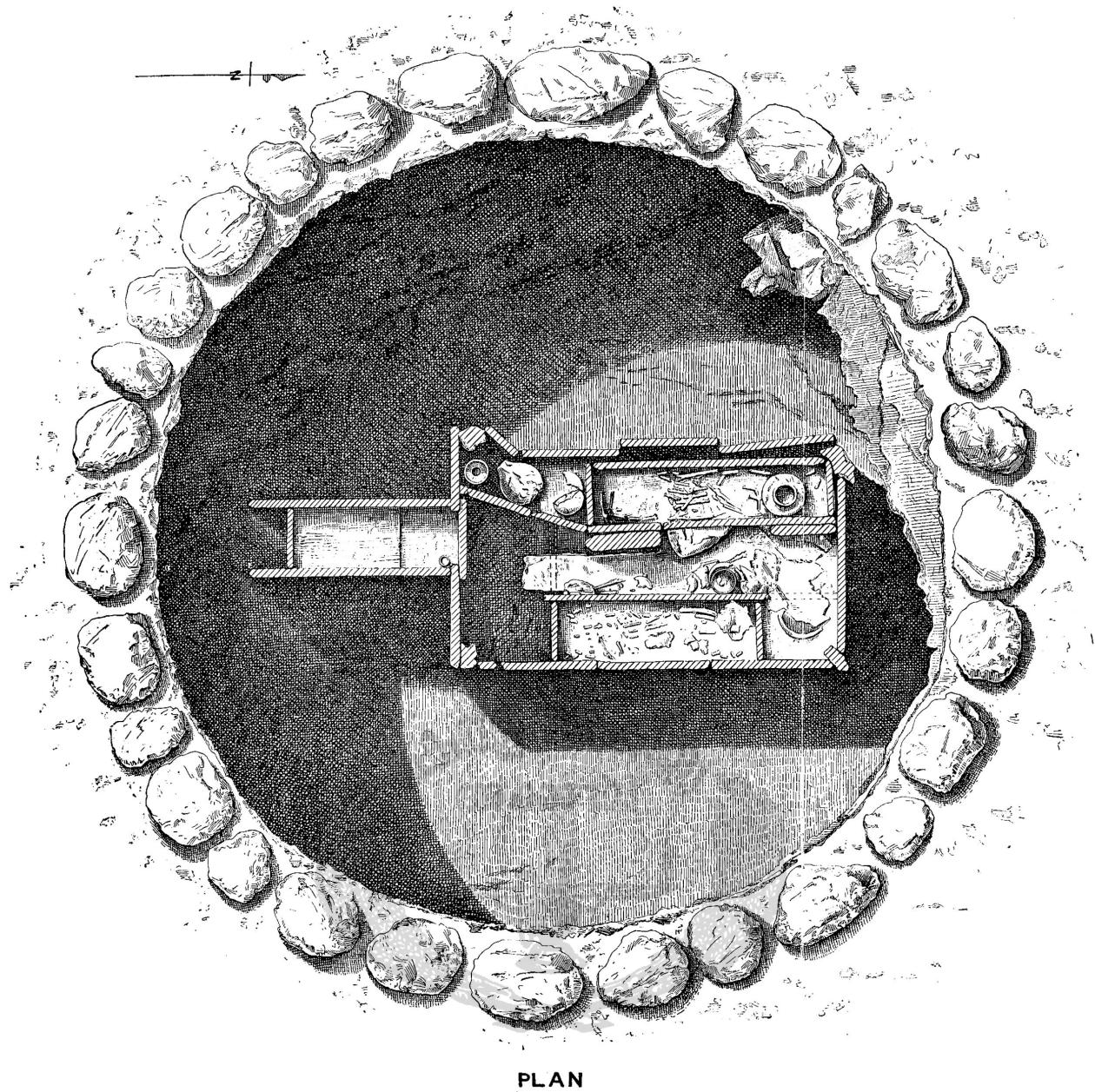
South view of a tomb found in a cairn at Gajjalakonda.

PLATE XVII. (b).

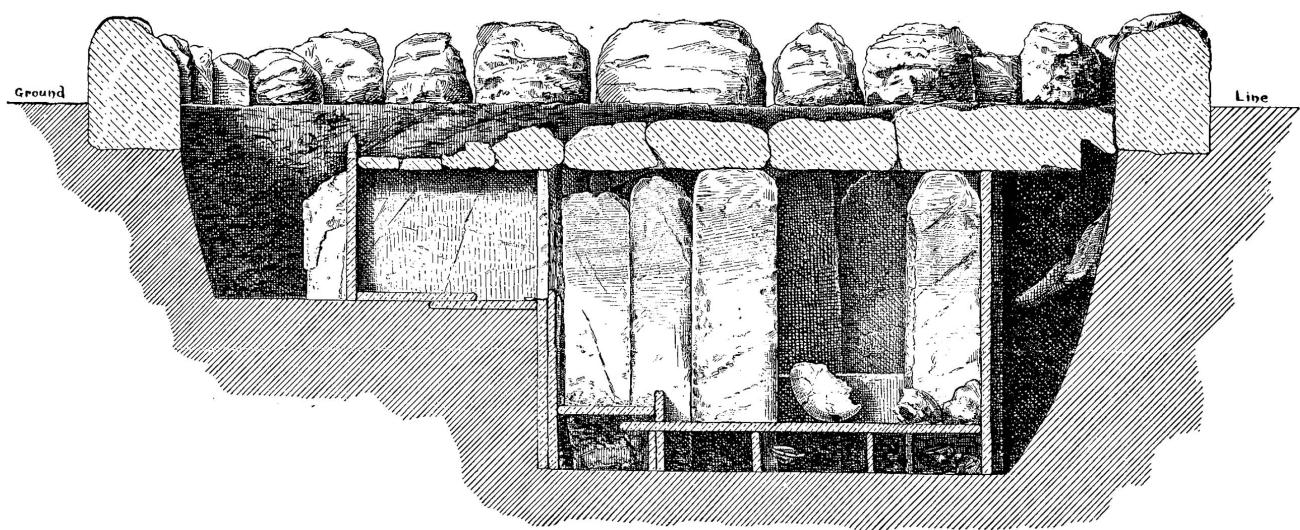


Ditto, with front entrance removed.

PLATE XVIII.



PLAN

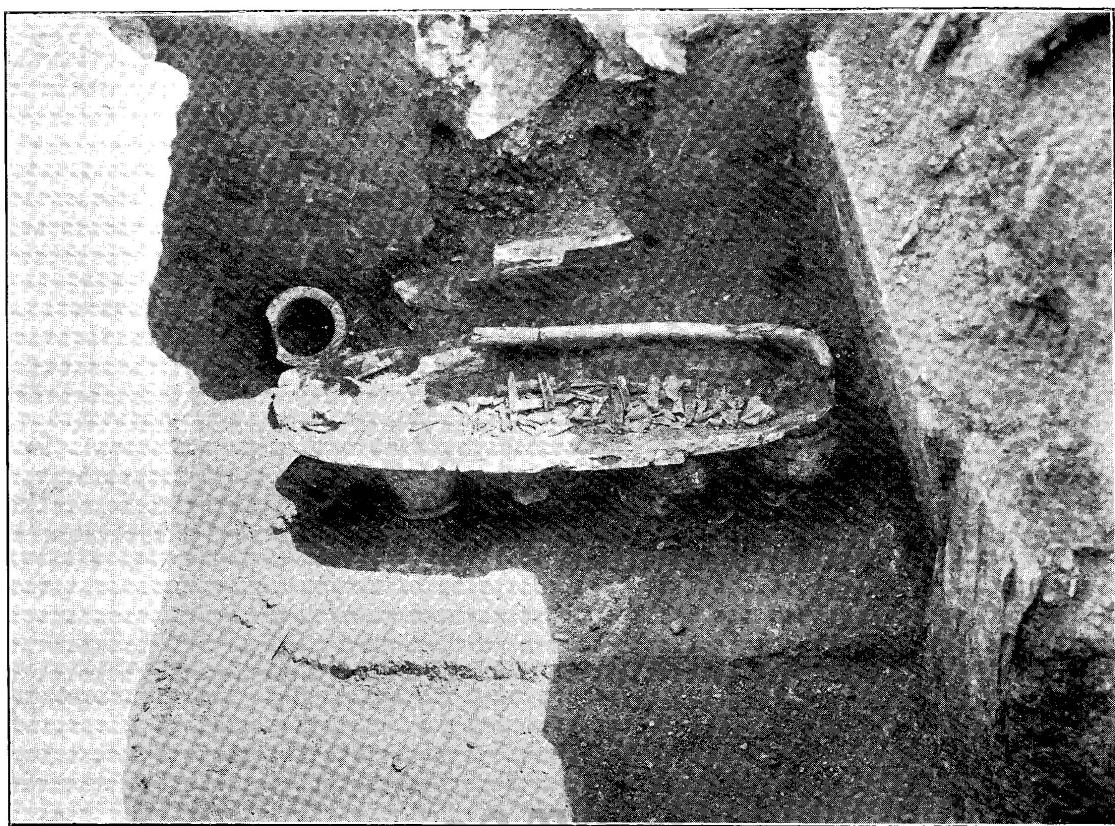


SECTION.

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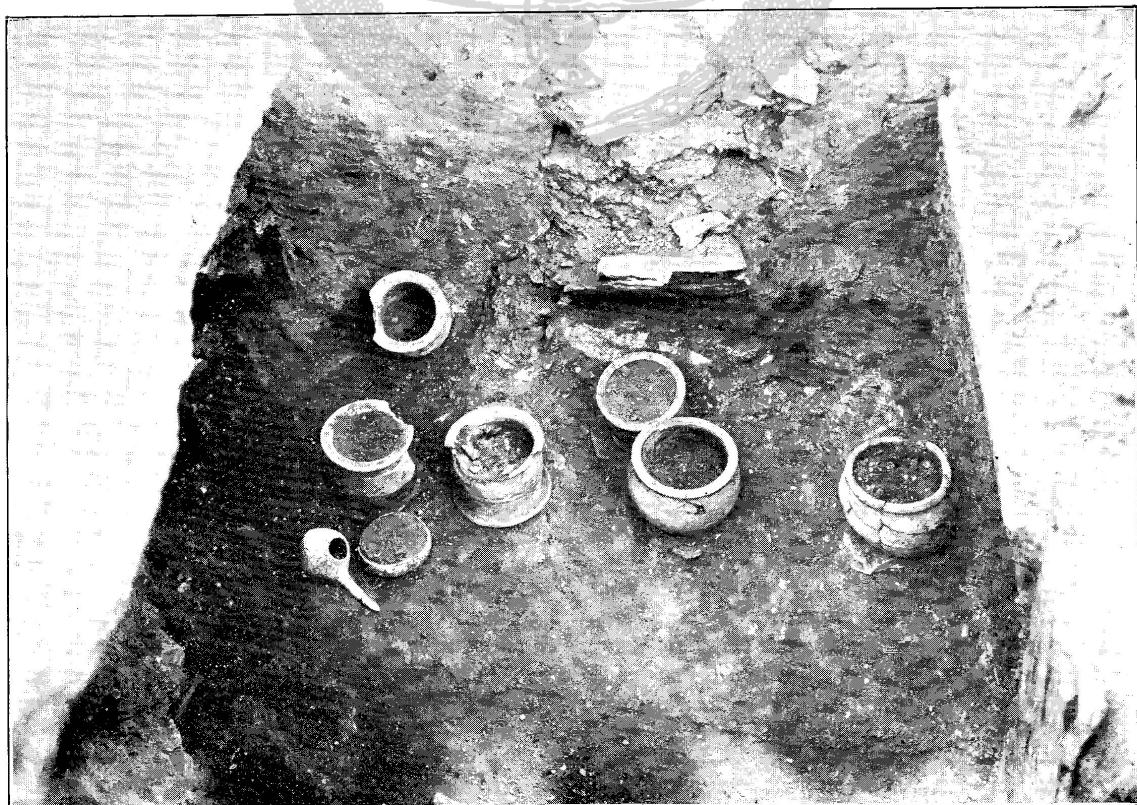
A tomb at Gajjalakonda.

PLATE XIX. (a).



Earthenware sarcophagus resting on pottery ring stands and pots.

PLATE XIX. (b).



View showing the position of the ring stands and pots after the removal of the sarcophagus.

PLATE XX. (a).



Types of ring stands and an earthenware pot.

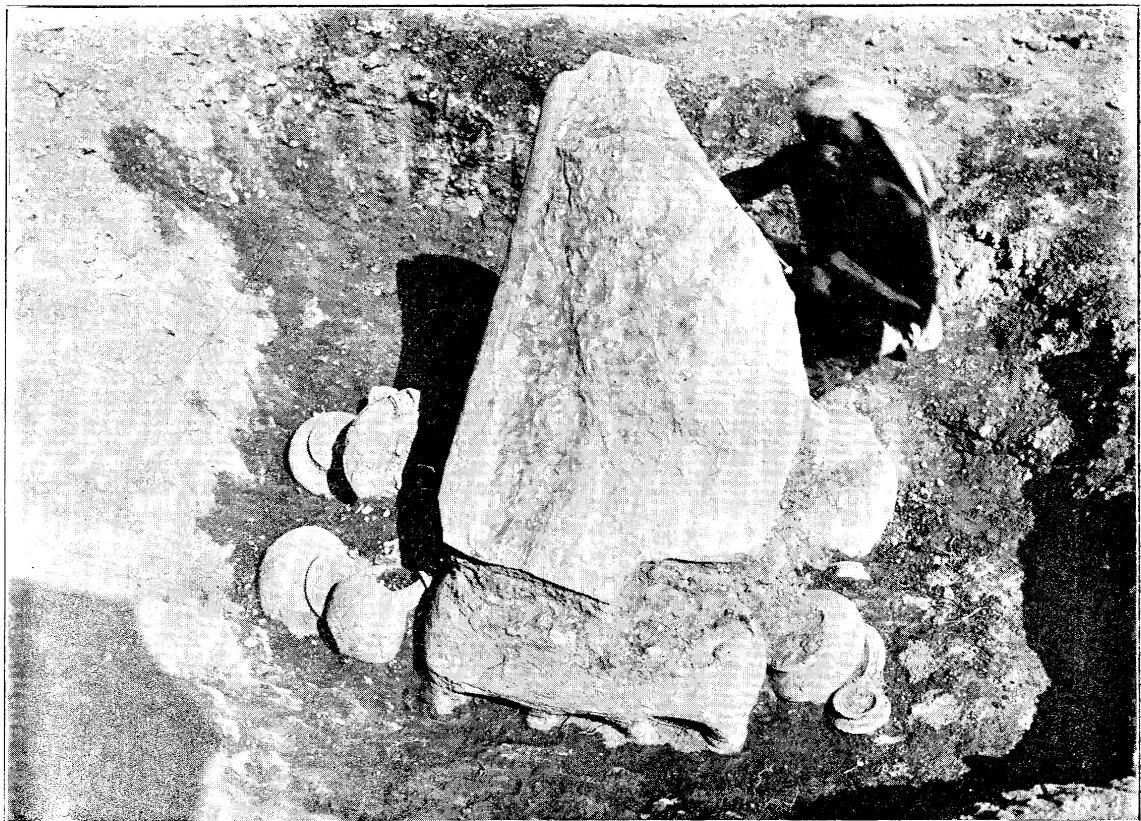


PLATE XX. (b).



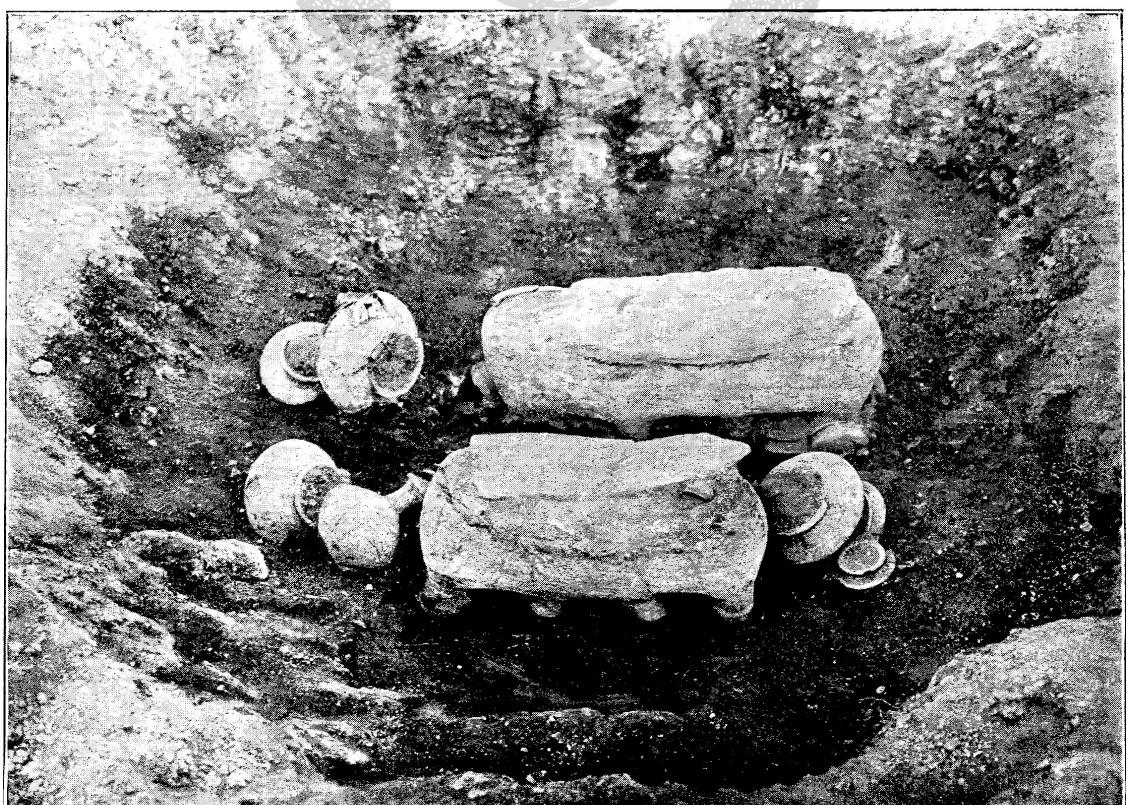
Types of pottery vessels found in the tombs.

PLATE XXI. (a).



Two sareophagi and group of pottery vessels covered by a large stone found in a cairn.

PLATE XXI. (b).



Ditto, with large stone removed.

PLATE XXII. (a).



Types of pottery vessels.

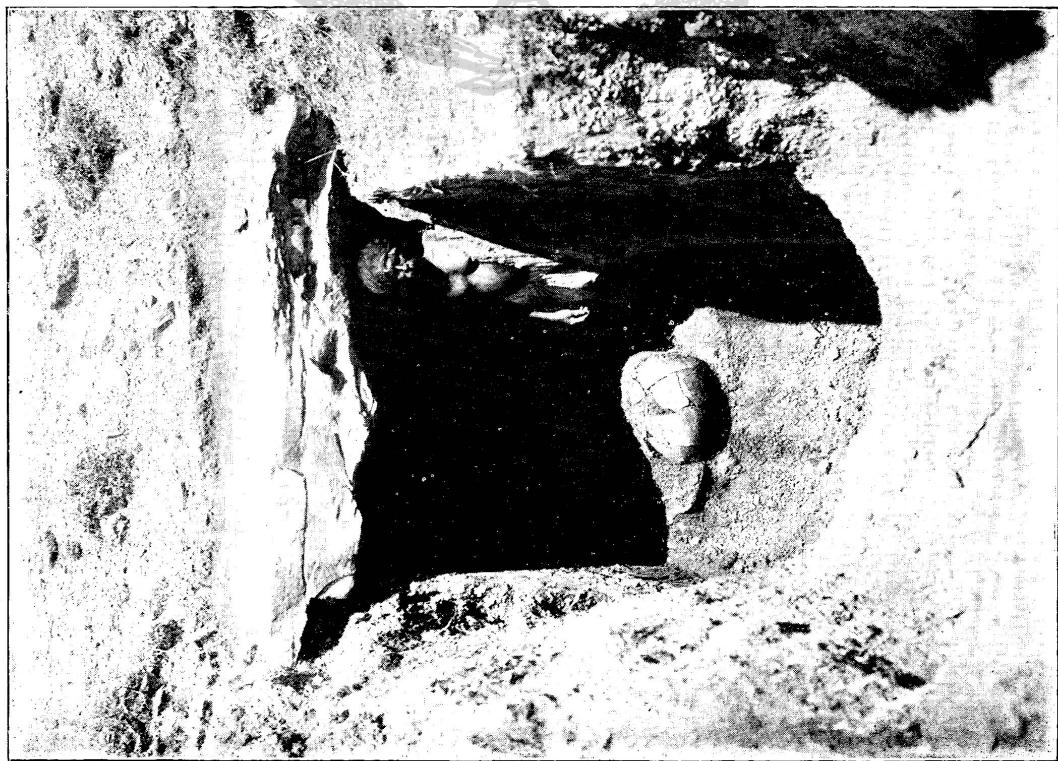


PLATE XXII. (b).



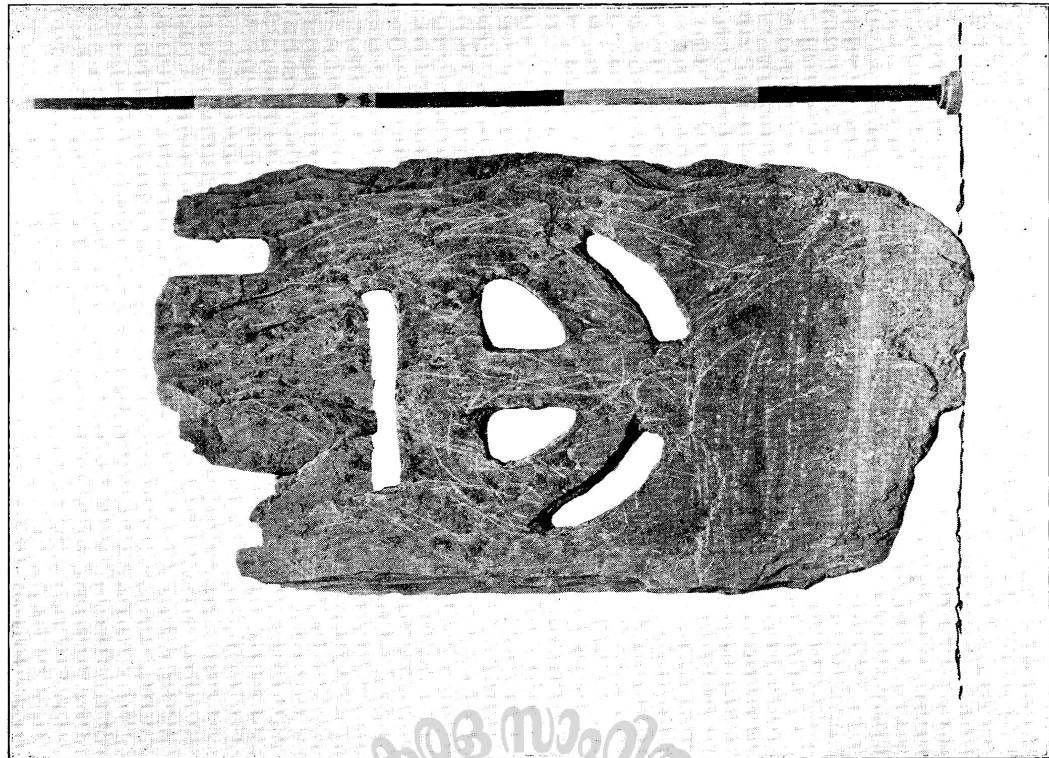
Types of pottery vessels.

PLATE XXIII. (a).



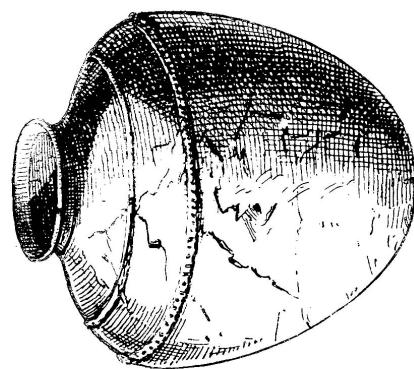
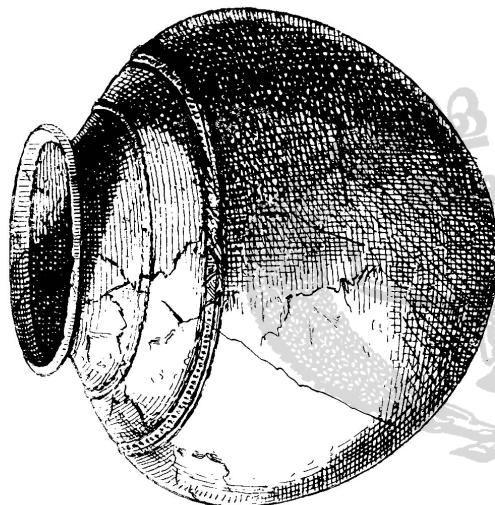
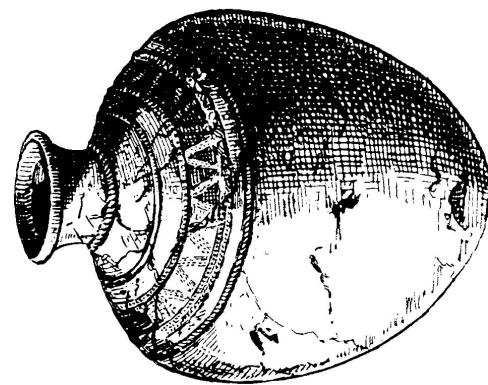
View of a jarao tomb with front entrance removed

PLATE XXIII. (b).



Pierced stone slab found in a tomb at Gajjalakonda.

PLATE XXIV.



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3 Feet. 2 1

A.H. Longhurst/15.

Types of large urns and an earthenware sarcophagus.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following paper :—

Letter—from A. H. LONGHURST, Esq., Superintendent, Archaeological Survey, Southern Circle, Madras.

To—the Chief Secretary to Government.

Dated—Camp Kotagiri, the 29th July 1915.

No.—356.

I have the honour to submit herewith in duplicate the annual progress report of this department for the year 1914–15.

2. The usual two sets of photographs taken during the year are submitted separately.

3. The reports received from the Public Works Department showing the condition of ancient monuments in I to VII Circles during 1914–15 are also submitted separately in type-written copy.

Order—No. 1324, Public, dated 11th September 1915.

Recorded.

2. The annual progress report was received 15 days after the due date. The Superintendent is requested to ensure its punctual submission in future.

3. The Government are glad to note that the large stock of drawings in the office of the Superintendent was classified and rearranged and a printed list of them prepared and published during the year. They hope that the new “List of Ancient Monuments” and the “Guide Book to the Hampi ruins” will be completed at an early date.

4. The Government also observe with satisfaction the improvements that have been made in the conservation of the ruins at Hampi and that progress has been made with the repairs to the monuments at Mahabalipuram. With these exceptions and that of the small temple at Oragadam in Chingleput, the report gives no sufficient information regarding the work done in respect of the conservation of monuments, which is the primary work of the Archaeological Department. Part II does not include an account of the progress made in the conservation and restoration of archaeological works as required by the orders of the Government of India, nor does it contain any notes on important conservation proposals selected as the result of communication between him and the Director-General. The Government also note that the conservation budget grant of Rs. 40,000 was again not fully utilized and they will be glad if the Superintendent will see that the grant is fully utilized in future and the subject of conservation more adequately dealt with in the report.

5. Copies of the report and of the photographs referred to in Appendix A will be forwarded to the Right Honourable the Secretary of State for India.

(True Extract.)

C. G. TODHUNTER,
Ag. Secretary to Government.

To the Superintendent, Archaeological Survey, Madras.
,, the Assistant Archaeological Superintendent for Epigraphy.
,, the Superintendent, Government Museum.
,, the Superintendent, Government Press.
,, all Collectors.
,, the Public Works Department.
,, the Government of India, Department of Education (with C.L.).
,, the Chief Commissioner of Coorg (with C.L.).
,, the Director-General of Archaeology (with C.L.).
Editors' Table.

List of Public Institutions, Libraries, etc., to which copies of Archaeological Survey Reports are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

Aberdeen University Library, Aberdeen.
 Royal Library, Windsor Castle, Berks.
 Birmingham University Library.
 Bendall Library, Cambridge.
 Cambridge University Library, Cambridge.
 National Library of Ireland, Leinster House, Kildare Street, Dublin.
 Royal Irish Academy, 19, Dawson Street, Dublin.
 Trinity College Library, Dublin.
 Advocates' Library, Edinburgh.
 Edinburgh University Library, Edinburgh.
 Royal Society, Edinburgh.
 Royal Scottish Museum, Edinburgh.
 Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
 Glasgow University Library, Glasgow.
 British Museum Library, Great Russell Street, Bloomsbury, London, W.C.
 Folklore Society, 11, Old Square Lincoln's Inn, London, W.C.
 His Majesty's Secretary of State for India, India Office, London, S.W.
 His Majesty's Under Secretary of State for India, India Office, London, S.W.
 India Office Library, London, S.W.
 Imperial Institute, London.

Library of the Oriental Department of the British Museum, London, W.C.
 London Library, St. James's Square, London, S.W.
 London University Library, South Kensington, London, S.W.
 National Art Library, South Kensington Museum, London.
 Royal Academy of Arts, Burlington House, Piccadilly, London, W.
 Royal Anthropological Institute of Great Britain and Ireland, 50, Great Russell Street, London, W.C.
 Royal Asiatic Society, 22, Albemarle Street, London, W.
 Royal Colonial Institute, Northumberland Avenue, London, W.C.
 Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
 Royal Society, Burlington House, Piccadilly, London, W.
 Society of Antiquaries of London, Burlington House, Piccadilly, London, W.
 Society for the Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
 Society for the Promotion of Hellenic Studies, London.
 Bodleian Library, Oxford.
 Indian Institute, Oxford.

FRANCE.

Bibliothèque Nationale, Paris.
 Bibliothèque J. J'ouet 19, Rue Spontini in Paris.
 Directeur Général de l'Union Coloniale Française, 44, Chaussée d'Antin, Paris.
 Ecole spéciale des Langues Orientales Vivantes, Rue de Lille, Paris.
 Institut de France, Paris.

Institut Ethnographique International de Paris, 28, Rue Bonaparte, Paris.
 Musée Guimet, 7, Place d'Iéna, Paris.
 Revue Archéologique, 28, Rue Bonaparte, Paris.
 Société Asiatique, 1, Rue de Seine, Paris.
 University of Lyons.

ITALY.

R. Biblioteca Nazionale, Centrale di Firenze, Italy.
 Società Asiatica, Italiana, Firenze, Italy.
 Secretary, Rivista di Storia Antica, Padova, Italy.
 American School of Classical Studies at Rome.

Biblioteca Nazionale, Vittorio Emanuele, Rome.
 British School at Rome, Palazzo Odescalchi, Piazza S. S. Apostoli, Rome.

HOLLAND.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
 Library of the University of Leiden.

Koninklijk Institut van Nederlandsch Indië, The Hague, Holland.

RUSSIA.

Imperial Academy of Sciences (for the Asiatic Museum), Petrograd, Russia.

DENMARK.

National Museum, Copenhagen, Denmark.

Royal Library, Copenhagen, Denmark.

BELGIUM.

Academie Royale d'Archéologie de Belgique, Anvers.

SWEDEN.

University Library, Upsala, Sweden.

NORWAY.

University Library, Christiania, Norway.

Sten Konow, Professor, Ph.D., Villa Vaikuntha, Bestum, via Christiania, Norway.

GREECE.

British School at Athens, Greece.

La Société Archéologique d'Athènes, Athènes, Greece.

JAPAN.

President, Asiatic Society of Japan, Tokio.

Takakusu, J. Professor, Imperial University, Tokio, Japan.

I.—COUNTRIES OUTSIDE INDIA—cont.

CHINA.

North China Branch of the Royal Asiatic Society, Shanghai.

AMERICA.

American Antiquarian and Oriental Journal, Chicago, U.S.A.	Free Library of Philadelphia, U.S.A.
Field Museum of Natural History, Chicago, U.S.A.	National Museum, Washington, U.S.A.
American Oriental Society, 235, Bishop Street, New Haven, Conn., U.S.A.	Smithsonian Institution, Washington, D.C., U.S.A.
American Philosophical Society, 104, South Fifth Street, Philadelphia.	The Director of the University Museum, 33rd and Spruce Streets, Philadelphia.

SIAM.

Vajiranana National Library, Bangkok.

BRITISH COLONIES.

Royal Asiatic Society, Ceylon Branch, Colombo.	Literary and Historical Society, Quebec, Canada.
The Museum, Canterbury, New Zealand.	University Library, Sydney, New South Wales.
Melbourne Library, Melbourne, Australia.	Straits Branch, Royal Asiatic Society, Singapore.
Victoria Public Library, Perth, Western Australia.	

FOREIGN COLONIES.

Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.	Museum of Arabic Art, Cairo, Egypt.
l'Institut Francais d'Archéologie Orientale du Caire, Cairo, Egypt.	l'Ecole Francaise d'Extreme Orient, Hanoi, Indo-China.

II.—INDIA.

(1) Imperial.

Imperial Library, Calcutta.	Central Library, Army Headquarters, Simla.
Indian Museum, Calcutta.	Muhammadan Anglo-Oriental College, Aligarh.
Department of Education Library, Delhi.	

(2) Provincial.

MADRAS.

The Government College, Kumbakonam.	Noble College, Masulipatam.
Christian College Library, Madras.	The Sanskrit College, Mylapore.
Government Central Museum, Madras.	The Government College, Kajahmundry.
Pachaiyappa's College, Madras.	The Teachers' College, Saidapet, Chingleput district.
Presidency College, Madras.	St. Joseph's College, Trichinopoly.
Public Library, Madras.	S.P.G. College, Trichinopoly.
School of Art, Madras.	Maharaja's College, Trivandrum.
Secretariat Library, Fort St. George.	The Sanskrit College, Tiruvadi.
University Library, Madras.	Maharaja's College, Vizianagram.
St. Aloysius College, Mangalore.	

BOMBAY.

Gujarat College, Ahmedabad.	School of Art, Bombay.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.	University Library, Bombay.
Elphinstone College, Bombay.	Wilson College, Bombay.
Prince of Wales Museum, Bombay.	The College of Science, Poona.
St. Xavier's College, Bombay.	Deccan College, Poona.
Secretariat Library, Bombay.	Ferguson College, Poona.

BENGAL.

Wesleyan Mission College, Bankura.	Metropolitan Institution, Calcutta.
Barisal Public Library, Barisal.	Presidency College Library, 1, College Square, Calcutta.
Burdwan Raj Public Library, Burdwan.	Sanskrit College Library, 1, College Square, Calcutta.
Asiatic Society of Bengal, 57, Park Street, Calcutta.	Scottish Churches College, Calcutta.
Bangabasi College, Calcutta.	Secretariat Library, Writers' Buildings, Calcutta.
Bengal Chamber of Commerce, Calcutta.	University Library, The Senate House, Calcutta.
Bangiya Sahitya Parishad Sabha, Calcutta.	Hoogly College, Chinsura.
Bethune College, Calcutta.	Chittagong College.
Calcutta Historical Society, Calcutta.	Ber Chandra Public Library at Comilla.
Calcutta University Institute, College Square, Calcutta.	Dacca College.
Chaitanya Library, 4-1, Beadon Street, Calcutta.	Northbrook Hall Library, Dacca.
Church Mission Society, Calcutta.	Provincial Library, Dacca.
Economic Museum, Calcutta.	Krishnagar College, Krishnagar.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.	Daulatpur Hindu Academy, Khulna.
Goethals' Indian Library, 30, Park Street, Calcutta.	Midnapur College, Midnapur.
Government School of Art, Calcutta.	Narail Victoria College, Narail.
Library of the United Service Club, Calcutta.	Rajshahi College, Rajshahi.
L.M.S. College, Bhowanipur, Calcutta.	Varendra Research Society, Rajshahi.
Mahabodhi Society, Baniapooker Lane, Calcutta.	Serampore College, Serampore.

BIHAR AND ORISSA.

Bihar National College, Bankipore.	Patna College, Bankipore.
Bihar and Orissa Secretariat Library.	Ravenshaw College, Cuttack.
Bihar School of Engineering, Bankipore.	St. Columba's College, Hazaribagh.

II—INDIA—cont.

UNITED PROVINCES.

Agra College, Agra.	University Library, Allahabad.
Palace Library of the Most Rev. the Archbishop at Agra.	Carmichael Library, Benares.
St. John's College, Agra.	Central Hindu College, Benares.
Lyall Library, Aligarh.	Queen's College, Benares.
M.A.O. College Library, Aligarh.	Sanskrit College, Benares.
Christian College, Allahabad.	Christ's Church College, Cawnpore.
Muir Central College, Allahabad.	Canning College, Lucknow.
Panini Office, Allahabad.	Provincial Museum Library, Lucknow.
Public Library, Allahabad.	Public Library, Lucknow.
Secretariat Library, Public Works Department, Allahabad.	Lyall Library, Meerut.
	Archæological Museum, Muttra.
	Thomason College, Roorkee.

PUNJAB.

Khalsa College, Amritsar.	Islamia College, Lahore.
Aitchison College, Lahore.	Museum Library, Lahore.
Central Training College, Lahore.	Punjab Historical Society, Lahore.
Dyal Singh College, Lahore.	Punjab Public Library, Lahore.
Dayanand Anglo-Vedic College, Lahore.	Secretariat Library, Public Works Department, Lahore
Forman Christian College, Lahore.	University Library, Lahore.
Government College Library, Lahore.	

DELHI.

Museum, Delhi.	St. Stephen's College, Delhi.
Public Library, Delhi.	Secretariat Library, Peshawar.

NORTH-WEST FRONTIER PROVINCE.

Peshawar Museum, Peshawar.

BURMA.

Victoria Memorial Library, Bassein.	Cedi Yengana Association Library, Shwe Dagon Pagoda Rangoon.
Myanma Awa Club, Kyaiklat, Pyapon District.	Phayre Museum, Rangoon.
Mandalay Public Library, Mandalay.	Rangoon College, Rangoon.
Buddhist Library, Nathingyaung, Bassein District.	Rangoon Literary Society, Rangoon.
Buddhist Propaganda Society, Pegu.	Secretariat Library, Rangoon.
Young Men's Buddhist Association, Pegu.	Soolay Pagoda Library, Rangoon.
Baptist College, Rangoon.	Teachers' Institute, Rangoon.
Bernard Free Library, Rangoon.	Trustees of the Shwe Dagon Pagoda, Rangoon.
Burma Research Society, Rangoon.	Young Men's Buddhist Association, Rangoon.

ASSAM.

Cotton Library, Dhubri.	Government Library, Shillong.
Cotton College, Gauhati.	Secretariat Library, Shillong.
Curzon Hall Library, Gauhati.	Victoria Jubilee Library, Tezpur.

CENTRAL PROVINCES.

Public Library of Amraoti Town.	Morris College, Nagpur.
High School Committee, Balaghat.	Museum Library, Nagpur.
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Training College, Jubbulpore.	Victoria Technical Institute Library, Nagpur.
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Hislop College, Nagpur.	Victoria Library, Seoni.

COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

III.—NATIVE STATES.

MYSORE.

Central College, Bangalore.	Indian Institute of Science, Bangalore.
His Highness the Maharaja of Mysore.	Maharaja's College, Mysore.

HYDERABAD.

Nizam's State Library, Hyderabad.	The Resident's Library, Hyderabad.
Dhar Museum Library, Dhar.	

CENTRAL INDIA.

Library of the Agent to the Governor-General, Indore.	Rajkumar College, Indore.
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RAJPUTANA.

College Library, Ajmer.	Rajputana Museum, Ajmer.
Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.	

BARODA.

Library of the Resident at Baroda.	Baroda Museum, Baroda.
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KATHIAWAR.

Sir Bbagwatsingji Library, Gondal (Kathiawar).	Watson Museum of Antiquities, Rajkot.
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TRAVANCORE.

Travancore Darbar.

GWALIOR.

Gwalior Darbar.

CHAMBA.

Bhuri Singh Museum, Chamba.

